THE

Baptist Magazine.

MAY, 1816.

MEMOIR OF THE REV. ZECHARIAH THOMAS.

THE late Zechariah Thomas was the youngest son of Mr. Thomas Morgan Thomas,* and was born at *Esgair-Ithri*, in the parish of Caio, Carmarthenshire, August 13, 1727. Being brought up in a religious family, he was taught the Assembly's Catechism, when a child; and, at the age of twelve, he had read through the whole of the Old and New Testaments. It was also his constant practice, at that early period, to take notes of the sermons he heard, and write down the hymns that were sung at public worship. Of him, it may be said, "That, from a child, he had known the holy scriptures," and by them

* The Rev. Joshua Thomas, of Leominster, was his *eldest* son. In his *History of the Welsh Baptists*, he says, "In 1760, died my honoured father, in the seventieth year of his age. He was born at *Nant-y-llyn*, in Cwm-twrch, in the parish of Caio, Carmarthenshire. After he was married, he resided about four years at *Ty-hén*, near to the place where he was born. There I was born, and my brother Timothy. Then my father and his family removed to *Esgair-Ithri*, in Cwm-pedol, in the same parish. There he finished his course, after having resided in the place thirty-eight years. It was through him, chiefly, that the Baptists were introduced into the parish of Caio, and that part of the country. He was very active in the cause of religion, in his day. He had been a member of a Presbyterian church, (Calvinistic) for twenty years; but, having been convinced of believer's baptism, and after having thoroughly considered the subject, he obeyed the word of God, however difficult he found it to part with his old friends. He lived to see his five children profess religion, in the same denomination, and three of them preachers of the gospel, *viz. Joshua, Timothy,* and *Zechariah.*" See a memoir of his eldest son, the Rev. *Joshua Thomas*, in the Evangelical Magazine, for March, 1798. His second son, *Timothy*, the father of Mr. Timothy Thomas, of Maes; and of Mr. Thomas Thomas, of Peckham; became the pastor of the church, where his father was a member, and where he continued eminently useful, for nearly thirty years. His brother, in the history before cited, says, "It is not proper that I should say a great deal of *him*, but he was certainly much known and respected, among the Baptist churches in Wales, and his name will be held in high veneration by multitudes, as long as they live." He was the author of the *Wisg-Wen*, lately re-printed, and other smaller tracts. He died, November 12, 1768, in the forty-eighth year of his age.

"he was made wise unto salvation." His sister,* but a little before her death, mentioned, with grateful pleasure, the frequent opportunities she and her brother enjoyed together, in prayer, when they were children. During the time of his apprenticeship, being at a considerable distance from home, and from any Baptist society, he generally attended the preaching of Calvinistic Methodists. After the expiration of the term of his apprenticeship, he resided in different parts of the country, and every where was noticed and esteemed, for his sobriety, faithfulness, and diligence; paying the strictest regard to the sabbath, in which his excellent father was a singular pattern, and carefully shunning evil company. In 1748, residing then at the *Hay*, he was baptized, on a profession of faith, by the Rev. Phillip Morgan, and admitted a member of his church, at Maesyberllan. His exemplary conduct, during his connexion with that church, so endeared him to its pastor, that a lasting friendship was formed between them.

When he was twenty-nine years of age, he married Jane, the eldest daughter of Mr. Rees Thomas, near Landyssyl, Carmarthenshire. Both the father and daughter, being members of the Baptist church at New Castle Emlyn, he removed to reside in that neighbourhood, and became a member of the same church. Here he soon gained great respect; nor did much time elapse before he was solicited to exercise his gifts before the church; and which being generally approved, in 1757, he was regularly called to the work of the Christian ministry. His preaching being universally acceptable, his public engagements were frequent and numerous, both at home and at a distance. In 1762, he removed to a farm called *Beudyau*, not far from his native place, and became an assistant preacher to his brother, the Rev. Timothy Thomas, at Aberduar, Penycoed, Bethel, and Bwlch-y-rhiw. Here he laboured with great acceptance, till the death of the pastor, in 1768; and in 1771, he, with two other assistant preachers, were ordained co-pastors. Though his business, for the support of an increasing family, necessarily engaged much of his attention, yet he now so improved his time, as to devote a part of every day to reading, study, and prayer; and his profiting was apparent to all. During his residence, for twenty-eight years, at *Beudyau*, he received many signal mercies, and met also with many severe trials; but he was enabled to persevere in abundant labours. One of his sharpest trials, was the loss of a very pious and affectionate wife, in 1782. After having been afflicted some years, she, at length, was dismissed in faith and peace, from all her pains

* The late wife of the Rev. Morgan Evans, of Tynycwm, Brecon; who was a most valuable Christian, and died January 9, 1810.

and sorrows. The last expression she was heard to utter, was, "Precious Jesus." He was thus left with six children, (three having died before the mother,) three of whom were under fifteen. Another severe trial soon succeeded. The lease of his farm expiring, he received notice to quit, but remained, no situation offering, to hold the farm three years, at a most exorbitant and distressing advance of rent. But these trials he was enabled to bear with holy fortitude, maintaining an upright conversation, and labouring in his Master's work, in season, and out of season. While in this painful state of suspense, respecting a situation, he began to think it was the will of providence that he should remove, and received several pressing invitations from churches at a distance. At this time, he writes to his son,* "I know not the day of my death. I often think, the grave is the *house* for me, and sometimes wonder I am so long ripening for it, but, not unfrequently, the storm tends to ripen the late corn." Again, soon after,—"Possibly, under the painful dispensations which have lately visited me, I am too ready to say with Jacob, *All these things are against me.* I am more unhappy in my mind, these late years, than for forty years before. I have little expectation of being comfortably settled in life again, yet the Lord, I know, is very kind to me. Looking forwards, things appear to me very dark, not only as to a situation in this world, but the scriptures are like a sealed book to me, so that I am afraid I shall be useless in the church. But, looking back, I have reason to erect my Ebenezer, and say, *Hitherto the Lord hath helped:* and faithful is he that hath promised. He hath said, *I will never leave thee, nor forsake thee;* and my prayer is, *Let none that wait on thee be ashamed, for my sake.*"

A kind providence, at length, however, appeared for him, by a farm in the neighbourhood, called *Llwyn,* offering, to which, in 1790, he removed; where he, from that period, resided, and was very comfortable. But, this year, when travelling to a fair at Landyssyl, in company with some friends, he had a fall from his horse. He says, "My friends assisted me, and set me on the horse, but I was not able to speak, and I rode nearly a mile before I knew where I was; and, when I became sensible, I had not the least recollection of the place or circumstance of my fall. It was a great mercy my life was spared, and that I was not killed on the spot. I also consider it providential, that it did not happen to me in *returning* from the fair, otherwise it is much if it should not have caused reproach."

Again, he writes, April 10, 1799; "I have been three weeks from home, attended two quarterly meetings, and preached every day I was out. Before I

* The Rev. Benjamin Thomas, of Culmstock, Devon, his only son in the ministry; besides whom, he left behind him two sons, and one daughter.

left home, I was very unwel, but returned as well as ever I was in my life. In the same letter, he gives an account of a public meeting, held at Carmarthen; and of the ministers, who preached on five given subjects:—original sin,—eternal and personal election,—particular redemption,—effectual calling,—and final perseverance. He says, "The meeting was held in the Easter-week, in the Methodist chapel; and, though a very large place, yet it was thronged all day. In the morning, I preached, together with the brethren, Titus Lewis, and John Reynolds. In the afternoon, the brethren, Gabriel Rees, and Timothy Thomas. Many ministers of various denominations, far and near, attended, and expressed great satisfaction. The meeting and the subjects were appointed with a view to check the progress of Arminianism in this country."

July 30, 1803, he writes, "I lately met with a sore affliction; I broke one of my ribs. The next day, I was under the necessity of riding some miles to preach twice, and found riding and speaking very difficult. On the following Tuesday, I attended the funeral of your cousin, Mr. Timothy Thomas's wife; and found, indeed, a house of mourning. She has left eleven children, and some of them very young. Mr. Morgan Evans, and I, preached on this mournful occasion, from Rev. xiv. 13, and Ezek. vii. 13."

In the same year, he writes: "Towards the eternal world we are daily travelling, and to that world we shall soon be removed. God grant us hearts rightly to believe it! He only can make us fit to live, and fit to die. I wish you much of the presence of him who dwelt in the bush. May he be your father and friend, your teacher and guide, your sun and shield, and your exceeding great reward! He will perform that which is appointed for us. He is wise in heart and mighty in strength, and blessed are all they that trust in him. In every situation here, trouble is to be apprehended. This is not our rest, but there remaineth a rest to the people of God. In the heavenly state, we shall be free from enemies, fears, sorrows, and all want. There will be light without any mixture of darkness, pleasure without pain. Into that happy state may we, in due time, have an abundant entrance. Amen!"

In 1802, he complains "Religion is very low with us, in every branch of the church, but we are in peace. We pray God to send his spirit, to convince and convert poor wandering souls, and to create in his people a clean heart, and to renew a right spirit within them. We are diligent in preaching, and some are diligent in hearing; but it is God that must work, both to will and to do, of his own good pleasure. Without him, we can do nothing."

Three years after, the cause began to revive. In 1805, he says, "It would be desirable to see a little one become a thousand, and a small one a great nation. Through mercy, there is now a little revival in

this neighbourhood. On the Friday before the Association, three of my own family were baptized at *Bethel*, and, on the following sabbath, one, at *Bwlch-y-rhiw*. Since then, another has been baptized at *Bethel;* and, last sabbath, five more were baptized there. These, I hope, will be useful to support the cause, when I am in my grave. Last sabbath, the meeting-house was thronged. Many stood without. Your cousin, Mr. Timothy Thomas, preached and baptized. We have a meeting every fortnight, to converse with persons under conviction, and who are desirous of joining the church."

Next year, he writes, "We are ten in family, and eight of them profess religion. A boy, about twelve years old, and a little grand-daughter, between seven and eight, who do not profess. The revival continues thus far. In the course of the last ten months, twenty-six have been baptized at *Bethel* and *Bwlch-y-rhiw;* and there are five more who have signified their desire to unite with us. A few have been added to every branch of the church. All the praise belongs to the Lord. Except the Lord build the house, they labour in vain that build it. Two have been called to exercise their gifts in the ministry, Timothy Jones, and Thomas Thomas,* and appear promising."

Referring to the sudden death of a person, of which he had been informed, he says, "I have been thinking, which I should prefer, whether to be removed suddenly, or to continue for a time, after being laid aside from preaching; but, were the Lord to leave it to my choice, I think I would return it back to him, and say, *Not as I will, but as thou wilt.*"

In the same year, he writes, "We receive some additions, at *Bethel* and *Bwlch-y-rhiw*, every ordinance day. Baptized the last time, at *Bethel*, five; at *Bwlch-y-rhiw*, thirteen. That day, eighteen were received into the church, and six more are desirous of joining us; but, to our sorrow, we have been obliged to exclude one, as an accursed thing, lest the displeasure of God should fall on us, on his account. Since the association, *eighty* have been baptized in the several branches of the church, and we expect more will be added to us shortly."

In a letter from his son, at *Llwyn*, the following account is communicated: "My aged and honoured father finished his course on the 16th of January, 1816, after having been ill more than five weeks. He had not been from home since the 5th of last month. On that day, he preached at the funeral of a young woman in this neighbourhood. His text was, Matt. xxiv. 44. *Therefore, be ye also ready*, &c.; and, in a very particular manner, applied the words, first to himself, as being the oldest

* This is a son of another brother, David Thomas, who was a holy man, and, for many years, a worthy deacon of the same church.

person present. He was much assisted in preaching, and the occasion produced strong impressions of solemnity."

His daughter also writes, "Mr. Timothy Thomas, of Maes, came to see my dear father, a few days before he died, and asked him what his desires were, whether to live or die: he said, '*The Lord's will be done.*' Then he said, 'I have laboured much in the word and doctrine, *not for filthy lucre*, for I never went out to preach for the sake of getting money; nor did I ever keep back any part of revealed truth, from a *respect of persons*. But nothing that I have ever done, can save me from hell, or give me a title to heaven. I have nothing to trust in, but the merits of Christ alone. *That I may be found in him, not having my own righteousness*, &c. His daughter asked him, what he thought now of Christ. He replied, *He is made of God unto us, wisdom, righteousness, sanctification, and redemption.* His son asked him, if he had any thing to say to them, his children, weeping around him; he said, *Behold, I and the children, whom the Lord has given me, are for signs and wonders*, expressing his gratitude and joy, that they were all, he hoped, called by grace, and professing the gospel. He did not say much; but his answer to his numerous friends, who visited him, during his last illness, and who inquired into the state of his mind, was, that *he experienced tranquillity of mind.* He appeared to be much engaged in mental prayer, and frequently exhorted others *to pray without ceasing.* The night before he died, he felt the pressure of his disorder, and it was thought he could not live till the morning. He enjoyed, however, intervals of much serenity and peace, and said, when a little released from pain, *Who giveth power to the faint, and to them that have no might, he increaseth strength. For, we know, that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens.*" When he felt himself departing, he put out his hand to his daughter, who constantly attended him, night and day, without taking off her clothes, for more than a fortnight, and said, *Farewel*, and instantly fell asleep in Jesus.

Mr. John Thomas, his nephew, another son of the Rev. Timothy Thomas, in the medical profession, communicates the following particulars of his fatal complaint: "The first symptoms of my uncle's disorder, were a slight derangement of the organ of digestion, loss of appetite, &c. These, in a few days, were followed by costiveness, some thirst, sickness, and vomiting of a black fluid, that evidently contained blood, and offensive to the smell. He had an attack of this very complaint four years before, of which he happily recovered. The ancients denominated this complaint *Melæna*, but the moderns give it the name of *Hæmatemesis*, a vomiting of blood, which, most probably, in his case, was induced by the exertion of

preaching. Dejection of mind is a very natural consequence of insufficient nourishment, for he could be prevailed upon to take scarcely any thing; but, very extraordinarily, this was by no means his case. His disorder, however, was attended with very great failure of strength, and sometimes with fainting fits, especially when he was attempted to be moved, or raised up in bed. Constipation of the bowels obtained early in his disorder, but towards the close, a *Diarrhœa* supervened, attended with increased debility, soreness of the throat, and difficult deglutition. The *Prognosis* here became unfavourable, and I was obliged to forego all hopes of his recovery. He survived these symptoms not quite a week. During the progress of his disorder, some slight derangement of his faculties was observable at intervals; but, generally, my uncle was able to converse upon different subjects, and very often evinced uncommon strength of memory, and much of his usual strength of mind."

The excellency of his character, and the great esteem in which he was held, will appear from the following communications, since his decease:

From the Rev. David Saunders, of Merthyr.

" And the venerable Z. Thomas is dead! *My father, my father, the chariot of Israel, and the horsemen thereof!* I can truly testify of him, that his conduct, through life, was as blameless as any person I ever knew. Of him it may be said, that, like Paul, *touching the law, he was blameless*, yet he was far from trusting in his own righteousness. For the long period of nearly sixty years, that he had preached, he was a laborious and faithful minister: travelling much, during that time, over mountains, and through floods, with his life, as it were, in his hand. Being engaged in a good work, he braved all dangers, and was discouraged by no difficulties. To many young preachers, that were raised up in the church under his fostering care, of whom I am one, he shewed himself a tender father. I shall esteem it an honour (if you think it proper) to have my name mentioned, as one that acknowledge myself greatly indebted to him, for much instruction and encouragement, in the early days of my ministry. Eminent he was, not only in his conduct, but for wisdom, and experimental knowledge. He would lay heavy strokes on the legal system, *(Arminianism)* avoiding equally the other extreme, *(Antinomianism.)*"

From another minster to his son. " Most sincerely do I sympathize with you, and the family, under your late bereavement, by the death of your truly venerable and excellent father. Though it was no more than I expected, having been previously informed of his indisposition, yet heavy indeed were the tidings of his departure, when they arrived. Ah! little did I think, when last I saw him, that I was taking so long a farewel of your dear father, and that I should see him no more, in this

world. I have always, from my childhood, felt a veneration for him, and my respect for his character increased with my years. He was, indeed, justly and universally esteemed. His loss will be severely felt in his family, and more, perhaps, in the church, where he was so respected, and so useful. May the Lord afford seasonable and all-sufficient support to his numerous relations and friends, who necessarily feel deeply affected by this dispensation! Let us seek an alleviation of our sorrow, by the grateful recollection of his long and honourable life, the unblemished reputation he was enabled to maintain, his great and extensive usefulness, in the cause of God and truth, and among the churches of the saints, and his present and everlasting happiness. With what transports of holy joy must his numerous ancestors, and dear relatives, who had died in the faith, have hailed him, on his arrival at the mansions of eternal bliss! O let us catch their mantles, imbibe their spirit, and copy after their bright example!"

At his request, the Rev. David Davies, one of his co-pastors, preached his funeral sermon, at *Llwyn*, and chose for his text, Heb. xiii. 7. "Remember those who have *had* the rule over you," &c. He dwelt chiefly on the former part, and earnestly and respectfully exhorted the people of his charge, *especially*,

1. *To remember* his "sermons." How consistently, scripturally, and evangelically, they were delivered. How clearly he stated and defended the doctrines, how affectionately he pressed the invitations, how wisely he applied the promises, and how warmly he enforced the precepts, of the divine word. How well adapted his public addresses were, to instruct the ignorant, to comfort the feeble minded, to support the weak, to warn the unruly, &c. And then asked his auditory, what effects his discourses had produced in them, &c.

2. *To remember* his "prayers." How particularly and minutely he used to pray for them, and with what affection he bore them upon his heart, in his public and private supplications.

3. *To remember* his "example." How blamelessly and irreproachably he had behaved, in the world and in the church. What an ensample he was to the flock over which he presided so long.

4. *To remember* his "private admonitions." How wise, and faithful, and salutary they had been, &c.

5. *To remember* his "reproofs." How sharply, and yet how affectionately he had discharged this painful, but necessary part of ministerial duty.

6. *To remember* his "prudence," in conducting church discipline; with what impartiality, and authority, he explained, and enjoined, the precepts of Christ, and the duties of church members; and how free he was from a disposition to lord it over God's heritage.

His nephew, and co-pastor, Mr. Timothy Thomas, preached the same day, in the evening, from Isaiah, xxiv. 44. "The inhabitant shall not say, I am

sick," at *Bwlch-y-rhiw*,* where his remains were interred, in the presence of an immense crowd of mourning relatives, friends, and neighbours, January 19, 1816.

It may not be unsuitable to close this narrative, by referring to the respectful notice of his death, which appeared in the *Carmarthen Journal*.

"Died, on the 16th instant, (January, 1816,) in the eighty-ninth year of his age, the Rev. Zechariah Thomas, of Llwyn, in the parish of Llanycrois, Carmarthenshire. He had been a preacher of the gospel nearly sixty years, and pastor of the Baptist church, at Aberduar, &c. from the time of the death of his brother, the Rev. Timothy Thomas, of Maes, in the year 1768. He was pre-eminently distinguished for his exemplary conduct, his theological acquirements, piety, and zeal for the extension of evangelical truth. In him, his family have lost a wise and affectionate father; the church, a tender, faithful, and successful pastor; society, a benevolent and worthy member; and the world, *an honest man*."

I venerate the man whose heart is warm;
Whose hands are pure, whose doctrine, and whose life
Coincident, exhibit lucid proof
That he is honest in the sacred cause.
Cowper.

Peckham,
April 6, 1816. T. T.

THE *SUFFERINGS* OF MR. DE MAROLLES,

A FRENCH PROTESTANT MARTYR.

(Continued from page 139.*)*

XXII. In a letter written to his wife, he chides her for troubling herself at his condition, so as to impair her health.

"It is not above two hours ago, my dear heart, that I received a letter which gives me more sorrow than joy. I received it in the midst of my offering up my evening sacrifice to God, on the sabbath day. Thou believest that I hide the condition and place, in which I am, from thee: but I have much more reason to believe, that thou dost conceal thine from me. I know my judgment is but too true, by what you have confessed. That which grieves me is, that you make me an occasion of

* The church consists of five branches, meeting in separate places—six, seven, and eight miles asunder; in each of which, the word is preached, and the ordinances are administered.

Pen-y-coed, built in 1735, in Cardiganshire.

Bethel, built in 1741, in Carmarthenshire.

Bwlch-y-rhiw, built in 1748, in ditto.

Aberduar, built in 1761, in ditto.

Cryg-y-maen, in Cardiganshire, formerly in the possession of the Presbyterians, has, of late years, become a branch of this church. The number of members, in all the branches, is now about five hundred. The present pastors are, Mr. David Davies, of Brynllo; and Mr. Timothy Thomas, of Maes. There are four or five assistant preachers. There is also stated, besides occasional, preaching, in several dwelling houses.

your indisposition. If it is I that put the sword to your heart, then I do, very innocently, stab myself. My spirit, my heart, is too deeply engaged to thee, not to be sensibly affected with the evil which thou sufferest. Be not disturbed at this new cross, which God lays upon me by thy means. Do not fear it will prejudice my health. I will bear it like a Christian, and always with the submission which I owe to the orders of my God and Father, who is full of tenderness and compassion towards me. Imitate me in *that*, my dear and well-beloved widow, and not in the many failings which you have known in me. Love me always tenderly, as thou hast done; but let this love which I desire of you, be always regulated by divine love; that which I have for thee is never separated from it. Although I have great reason to bless myself for thee, and although I daily pour out my soul in praises to God, for the singular favour which he hath done me, in joining me to a Christian wife, (for thou hast contributed very much to the moderating my suffering, by saving thyself, and our dear family, from the deluge of this age,) yet I always feared you did not receive with submission enough the affliction, by which it pleases God to prove us. Let us imitate Eli, and say with him, in all our sufferings, it is the Lord; let him do what seemeth him good! What reason have you to fear lest evil should befall me? Dost thou question the omnipotence of God? Oughtest thou to imagine that God will desert me at last, after several years miraculous preservation of me, even though I should lose my life to preserve my fidelity, which I owe to my Saviour? Remember he himself has said, 'Whosoever will save his life, shall lose it; but, whosoever will lose his life for my sake, the same shall save it.' I must now satisfy thy curiosity. I have so many things to tell thee of that kind, that I cannot mention them without disguise, and without an imaginary and borrowed name. May the Lord, who favours us in so eminent and miraculous a manner, grant, if it be his pleasure, that no inconvenience may happen thereupon. But I desire of thee, before-hand, that thou wilt not make it a subject of affliction; but that thou wilt take occasion thereby to bless the Lord.

"The place in which I am, served formerly for a lodging for soldiers; but, since that, they have converted it into a dungeon. They have made so much alteration therein, that there doth not so much light come in at present, as to hinder me by day from running against the walls. After I had been here three weeks, I was assaulted with so many inconveniences, that I thought I could not live three or four months; yet, it will be five years, the 11th of next February, that God hath preserved me in this place. About the 15th of October, in the first year, God, who never sends me evils but for my good, afflicted me with a painful defluxion, which fell to the elbow of my right arm and shoulder.

I could not undress myself. I spent the night, sometimes upon my bed, sometimes walking backwards and forwards in my usual darkness. I set myself to reflect on the occasion of my disease, and concluded that proceeded from the cold and moistness of the winter, and that, to remedy it, I must drink my wine pure and unmixed, which I did for two days following. At length, finding my pains to increase, I took the contrary course, and drank water. Finding myself well after it, I have ever since continued the practice. The defluxion, I was just now speaking of, was so bad that I felt it for nearly a year. The Lord hath tried me with several other inconveniences, but he hath delivered me out of them all.

I forgot, my dear, to give thee a complete description of my little sanctuary: It is ten of my feet in length, and twelve in breadth. All my goods is a bed from the hospital, which was brought there about five or six months before I came here. I lie upon one of the hospital quilts, with a straw bed under it; and, in this respect, I am much better than in the galley. This is the fourth winter which I have spent here, almost without fire. The first of these four winters, I had none at all. The second, they began to give me some on the 28th of January, and took it away from me before the end of February. The third, they gave me some for about fourteen or fifteen days. I have not yet seen any this winter; and I will not ask for any at all. The major might give me some if he would, for he hath money of mine; but he will not give me a double of it. I have sensibly felt the cold, nakedness, and hunger; but all this, I thank God, is past and gone. I have lived on five sols a day, which is the subsistence which the king hath appointed for me. I was, at first, fed by an ordinary, who treated me very well for my five sols. But another, which succeeded him, fed me for the space of five months, and cut me off three sols in my food. The major, at length, undertook to feed me, in his turn, which he did at first very well; but, at length, he left off to do well. He opens my dungeon but once a day, and hath caused my dinner, several times, to be brought at nine, ten, and eleven o'clock at night: and I did not receive any bread from him once, for the space of three days, and, at other times, but twice in twenty-four hours. Let not so many miseries afflict thee, my dear. Consider, as I have done, that this diet was appointed for me by the Sovereign Physician of my body and soul, to whom I have resigned myself, and that he would not have appointed it if he had not judged it necessary. It is by this means, and by this sparing manner, which I have lived all this present year, that God hath preserved me in life and health. Beware, therefore, of falling into regret, whereas you ought to bless God for his merciful conduct towards me. I have just told you, that I have suffered nakedness. I have been almost a year with-

out shirts. My clothes are more torn and ragged than those of the poorest beggars who stand at the church doors. I have gone barefoot till the 15th of December. I say barefoot, for I have had stockings which had no feet, and a pair of old shoes unsewed on both sides, and bored through the soles. An intendant, who came into this city, three years ago, saw me in this magnificent dress; and, though he promised much, yet he left me ten months in this condition, at the end of which, God raised me up succour, which there was no room to expect. He put it into the heart of a charitable, pious person, the almoner of the citadel, to visit me. This, without doubt, was done by the agreement of the king's lieutenant, who is likewise very charitable. Having seen me in the sorrowful condition in which I was, he went out immediately to fetch me some of his linen, but I hindered him. At length he procured me a whole galley-slave's suit, and obliged the major to buy me a pair of shoes and a close pair of breeches, out of my own money; so that, by the care of this good person, I am better clothed than I have ever been in all my captivity. He procured me, likewise, a most notable advantage, which is, that for this year and a half, the king's lieutenant gives me, every day, a lamp full of oil, which affords me light for six, seven, and eight hours. This gives me an opportunity to read the holy scripture more than I did before.

I think this is enough to satisfy thy curiosity. I must further add, that I have been, for these five or six months, troubled with an oppression of the lungs, which almost took away my breath. I have likewise been troubled with giddiness, and have fallen down, so as to break my head. This giddiness I impute to the want of food. But I am now, by the grace of God, in more perfect health than I have been these forty years. I speak, my dear, sincerely, as in the presence of God."

XXIII. In the following letter, we see how this famous confessor consoles a friend, in a similar situation.

"You speak just to my mind, my dear brother, when you say, that we alone shall be the persons, whom the king will not make feel the effects of his clemency. We are brought upon the stage in order to strike a terror into the whole kingdom, and upon whom must fall that vengeance, which the king makes those to feel who do not acquiesce and submit to his orders. But, if we have had the misfortune to disobey our great Monarch, let this be our comfort, that we did it out of an indispensable necessity to which they were reduced, of disobeying him. We have preferred the obedience which we owe to the Divine Majesty, to the mandates of a mortal prince. This is the laudable crime for which we suffer so many miseries. Let us always fix our eyes upon the glorious recompense, which

God reserves in heaven for that very crime for which the God of this world will perhaps never forgive us. Let us wait the will of the Lord, and be always faithful to him."

XXIV. On the 24th of March, 1692, he wrote again to his wife:

"The Christian manner in which, my dear wife, you received the account of my sufferings, engages me to hide nothing thereof from you. All that you know, is but very little, in comparison of what I am going to tell you. I know very well that I cannot perform what I propose to myself, without making an open confession of mine infirmities, and the narrowness of my spirit: but I have always been sincere, and I will continue so to the end. I will endeavour to make myself pass for no other, than for a man of very common endowments. When I was taken out of the galley, and brought hither, I found, at first, a great deal of pleasure in this change. My ears were no longer offended with the horrid and blasphemous sounds, with which those places continually echoed. I had the liberty to sing, at every turn, the praises of my God. I could prostrate myself before him as often as I pleased. Moreover, I was discharged from that uneasy chain, which was infinitely more troublesome than that of thirty pounds weight which you saw me carry. But, notwithstanding all these troubles, the Lord, who resolved to make me experience his succour and assistance, in a rare and extraordinary manner, suffered me to fall into a terrible trial. The solitude and perpetual darkness in which I spent my days, presented my narrow soul with such frightful and terrifying ideas, as made very fatal impressions on my mind. It was filled with a million of false and vain imaginations, which did very often transport it into deliriums and idle fancies, which lasted sometimes for the space of two whole hours. My prayers were no remedy against this evil. God was pleased it should continue for some months. I was plunged into a profound abyss of affliction. When I considered, together with this sorrowful condition, my little bodily rest, I concluded from thence, that it was the high road to distraction; and that I should never escape falling into that state. I incessantly implored the succours of my God. I begged of him that he would never suffer my enemies to triumph over me and my sufferings in so sorrowful a manner. At length, after much prayer, many sighs and tears, the God of my deliverance heard my petitions, and, after so many tempests, sent a perfect calm and serenity. He dissipated all those illusions which gave me so much trouble. After having delivered me out of so sore a trial, never have any doubt, my dearest wife, that God will not deliver me out of all other trials. Do not, therefore, disquiet yourself any more about me. Hope always in the goodness of God, and your hopes shall not be in vain. I ought not, in my opinion, to forget to take notice of a considerable circumstance,

which tends to the glory of God. The duration of so great a temptation was, in my opinion, the proper time for the old serpent to cast me into rebellion and infidelity. But God always kept him in so profound a silence, that he never once offered to infest me with any of his pernicious counsels; and I never felt the least inclination to revolt. Ever since these sorrowful days, God hath always filled my heart with joy. I possess my soul in patience. He makes the days of my affliction speedily to pass away. I have no sooner begun them, but I find myself at the end of them. With the bread and water of affliction, with which he tries me, he affords me, continually, most delicious repasts."

XXV. This is the last letter of our martyr, which hath been put into my hands. We may believe they doubled their rigour, to deprive him of his consolation; for, we are informed, by a letter from a faithful confessor, who was on board the galleys, and who hath always run all hazards to do him all the services he could, that the extreme weakness of his body and eyes hindered him from reading and writing, a month or two before his death, which was on the 17th of June, 1692.

XXVI. There is an extract of a letter from Marseilles, dated the 20th of June, 1692, which says,

"The subject of this letter is chiefly to acquaint you with the death of Mr. De Marolles, that famous confessor of Christ, who hath been so long shut up in a dungeon in the great citadel, where they have made him suffer very much. He was pressed to the last to change his religion; but he continued to persevere in his own. He died the day before yesterday, and was buried by the Turks among the Turks."

XXVII. There is another letter, on the same subject, from that generous confessor who was on board the galleys, of the 20th of June, in which he informs his wife,

"That this dear martyr of the Lord resigned his spirit into the hands of his Father, on the 17th day of the present month, and was, the next day, laid in the grave by six Turks; as it is the custom here to bury those who die faithful to their Saviour. I cannot (he proceeds) give you an exact account of his last hours, nor of his last words; but I will tell you briefly what has been known.

"You have already learned, by the letters of this dear martyr, that, after having groaned for some time under irons, he was removed to a dungeon dreadful for its obscurity, and much more for its stench. You know that they fed him but very ill there, and that he often laboured under hunger, not having even enough of bread and water, which was his common diet. This great austerity made him very weak, and flung him into great vertigoes, so that he fell down, about two months since, with very weakness, and dashed his head against the wall, which wounded him very severely. He hath been continually languishing ever since that moment, and his life

hath been nothing else but a living death. Those who had the management of him, were insensible to his pains, excepting that, for these six weeks past, they gave him better, and a greater quantity of victuals. But his body was weakened, and his nature brought so low, that it could not recover its strength. This faithful servant of the Lord had almost lost his sight, about a month since. Though I had sent him your last letters, he could neither read them, nor return any answer. He likewise gave me those which I, from time to time, wrote to him. He was forced to be contented with hearing by word of mouth from me, and caused me to be told, that he recommended himself to the prayers of his good friend, and that he thought of nothing else but his departure. God hath, at length, disposed of him, and he shall return to us no more. He hath gone through the most cruel torments which inhumanity, in its umost extent, could inflict; but yet God hath never suffered them to make a prize of his innocence. I must tell you, for your consolation, that from the time they saw this dear martyr grow weak and decay, he was often visited by doctors of the contrary communion; but this firm and immoveable servant of God was not moved by their visits. He heard, without trouble, that which he rejected, and did not return railing for railing. He blessed his enemies to the last. His glory will never be blotted out, neither in heaven nor on the earth." Amen.

ON THE NECESSITY AND EFFICACY OF FAITH.

Remarks on Luke, xvii. 5, 6.

THE Lord Jesus Christ had been inculcating upon his apostles, the self-denying duties of administering faithful and affectionate reproof to those who, on any occasion, might have given them offence; and of exercising forgiveness promptly and repeatedly, when such offenders expressed repentance. The apostles, deeply convinced of the difficulty attendant on the performance of these duties, and probably conscious of infirmities, which, in past instances, had been manifest in their conduct, unite in saying, with humble and importunate supplication, "Lord, increase our faith." The answer given by our Lord, on this occasion, appears intended to correct this mistake, in imagining that a large degree of faith was absolutely necessary to enable him to "rebuke" and "forgive." So far from this being the case, he informs them, that the very smallest degree of faith, if genuine, though but "like a grain of mustard seed," would effect much greater things; even such things as were beyond the power of any principle in nature to accomplish. "Ye should say to this sycamine-tree, be thou plucked up by the roots, and be thou cast into the sea, and it should obey you."

Does it not appear, from the

conduct of the apostles in praying to the Lord Jesus for an *increase of faith*, that with all the darkness and confusion of their minds respecting the precise way in which he would accomplish the work of redemption, they yet knew the divinity of his person, and considered him to be "God manifest in the flesh?" Had they not believed this, would they have requested him to communicate to them spiritual blessings? "Faith is the gift of GOD:" but the apostles prayed to Jesus Christ to give them faith, and were not reproved for such conduct. Is not the inference unavoidable, that they believed Jesus Christ to be GOD? It was from such addresses as this, that the disciples were afterwards known as "those who called upon his name:" and that it was proper to designate "the church of God," even those who were "sanctified in Christ Jesus, and called to be saints," as the same identical persons "who in every place called upon the name of the Lord Jesus Christ." This view of the subject also accounts fully for the conduct of Stephen, when dying, who called upon the "Lord Jesus to receive his spirit;" and for that of Paul, who prayed to the Lord thrice, that the "thorn in his flesh might be taken from him:" to which the Lord graciously replied, "My grace is sufficient for thee." Let Christians now imitate those who, in circumstances of peculiar affliction, and who, acting under the influence of divine inspiration, thus worshipped the Lord Jesus, and then only will they "honour the Son, even as they honour the Father."

Praying for an *increase* of faith, shows us also what were the sentiments of the apostles, respecting the doctrine of sanctification; *viz.* that the divine influence by which they had been separated from the world to the service of God, was *growing* in its nature, and *progressive* in its effects. If faith be capable of an increase, and of "growing exceedingly," what good reason can be adduced, why hope and love, and peace and meekness, yea that all the "fruits of the spirit," are not so also. Confounding the doctrines of justification and sanctification, which are different as the act of grace by which a convicted rebel is acquitted, and the divine influence by which a defiled sinner is purified, by "the washing of regeneration, and the renewing of the Holy Ghost," has been the cause of great and fatal errors. The work of Christ, imputed to the ungodly sinner who believes in Jesus, is so perfect, as neither to require or receive any addition; but the "good work," performed *in* believers, is, at present, only "begun," and will be finally "perfected" in "the day," when the Lord Jesus shall "present his church to himself, without spot or wrinkle, or any such thing." The fruits of the spirit in believers, in the present state, like the unripe fruit of the fig-tree in this country, never arrive at perfection, because the soil and climate are uncongenial. Grace, which sanctifies the heart, is an exotic, nor will its

fruits be perfect, till believers are transplanted to that garden of which it is a native. When a person has arrived at manhood, there is no addition to the number of members and faculties which he possessed when an infant of a day old; but all these have gained maturity. The Holy Spirit, when he first communicates grace to the mind, imparts all the several members of the "new man;" but these will not attain maturity, till the Christian is "present with the Lord," "a perfect man," having reached "the measure of the stature of the fulness of Christ." While dwelling in an earthly tabernacle, the apostle Paul could say, "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark, for the prize of the high calling of God in Christ Jesus." In perfect accordance with these sentiments, the apostle Peter exhorted believers, "Beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness: but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." The Holy Spirit is the divine agent by whose sacred energy sanctification is effected; but faith in the person, work, and promises of Christ, is the holy principle through which it is commenced, continued, and perfected.

The *occasion* on which the apostles prayed for an *increase* of faith, is also instructive. One might have concluded, they would rather have supplicated an increase of *meekness*, or of patience, for the purpose of being enabled to overcome, or to bear with injuries. In such cases, persons generally say, "Lord, increase our *patience*;" whereas, they ought to imitate the apostles, in this instance, who seem to have considered *faith* as the master-principle; like the main-spring in the watch, which sets and preserves all the other parts in motion; or, as being the "root of the matter," by which all the "fruits of the spirit" in believers are produced and brought to perfection. Faith, being a divine principle, "the gift of God," will necessarily oppose and conquer the influence of human depravity, in whatever form it may exist, or to whatever degree it may operate. Thus Christians are exhorted to "put off the old man with his deeds, and to put on the new man, which, after God, is created in righteousness and true holiness:" and "if ye, through the spirit, do mortify the deeds of the body, ye shall live." Faith will also influence us, to regard the precepts, and to embrace the promises of the word of God: to endure, "as seeing him that is invisible:" to make the glory of God the ultimate end of all our actions, not regarding the sentiments of disapprobation expressed by our fellow creatures. David was influenced by divine considera-

tions, when he refused to slay king Saul, at the solicitations of his servants. Saul, who acted from carnal and worldly views, was perfectly astonished at the forgiving spirit of David, and exclaimed, "If a man find his enemy, will he let him go well away? thou art more righteous than I," See 1 Sam. xxiv. 19. The conduct of David, in this instance, illustrates the propriety of the apostles' prayer, when, in order to forgive injuries, they say, "Lord, increase our faith."

The *efficacy* of faith, however weak in its principle, if it be genuine and operative, is strongly expressed by our Lord, in the remarkable reply given, on this occasion, to his apostles: plainly asserting, though in highly figurative language, that effects as far above the power of nature, as planting a sycamine tree in the depths of the sea, should be accomplished by its influence. This has been exemplified in thousands of instances, and persons, giving full credit to the word of God, have found, that "All things are possible to him that believeth." "Through faith they have subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." The powerful efficacy of faith has been seen in "removing mountains"—of difficulty—of afflictions, and of guilt, as it were, "into the midst of the sea." Its shouts of victory have been heard in the midst of danger, and its triumphs have been seen in the valley of the shadow of death. Let believers, then, under the heaviest trials, address fervent and importunate prayer to their exalted Saviour; and, believing his gracious promises, they shall find, that his "strength shall be made perfect in weakness," and his "grace sufficient" for them. Thus, as "children of faithful Abraham, they will not stagger at the promise through unbelief, but be strong in faith, giving glory to God."

IOTA.

THE BAPTISM OF *THREE OLD DISCIPLES.*

Jonas Brooksbank was born at Harrop-Edge, Allerton, in the parish of Bradford, Yorkshire, July 21, 1746. His early life was spent in ignorance of himself and his Creator:—nor does there appear to have been any concern about divine things till he arrived at the age of thirty-eight, when he first learned to read. On perusing the sacred volume, he began to discover that he was a sinner; and, about the age of thirty-nine, was so impressed with a view of his miserable condition, that his mind was filled with terror. For more than twenty years, he was continually seeking for justification "by the deeds of the law." Although under the influence of self-righteous principles, he thought to recommend himself

to God, yet these principles were by no means sufficient to preserve him from sin; and hence, at this time, he was but too often ensnared. It may not be unworthy of remark, that whatever men may boast of their good works, while looking to the law for justification and life, yet free grace only can teach a man "to deny ungodliness and wordly lusts, and to walk soberly, righteously, and godly, in this present evil world." Frequently, however, was the mind of our friend filled with longings after public worship: but so far was he ashamed of his own life, that he could scarcely find courage to attend upon it, and would often wish that he could have gone to a place of worship by a road under the ground, that he might have been concealed from notice. In this manner, Jonas Brooksbank spent his days till nearly sixty-five years of age, when it pleased God to snatch him as a brand from the burning. Jehovah, who delights to honour his own word, powerfully impressed on his mind, Isaiah, lv. 6, 7, from which he clearly perceived, that salvation must be entirely by grace,—by grace only, or he never could be made a partaker of its blessings. Now all his vain hopes perished, and the cross of Christ gave him joy. Though his wife had, for some time, been a member of the church to which he is now united, yet his jealousy of himself, and fear lest all should not be right with his own heart, kept him at a distance from communion with the people of God, till the last summer. The writer of this account, about this time, preached from Acts, xxvi. 16, and remarked, "That had Christ been influenced by such objections as often keep us from serving him, he had never undertaken our salvation, and we had been lost for ever." This remark awakening every dormant feeling, he could delay no longer. But, then, though labouring under many bodily infirmities, he would publicly follow the Redeemer; and, accordingly, on Sunday, July 21, 1815, the day on which he was sixty-nine years old, he was baptized. He remarked, some months after this, "I did right on that day. I have enough to repent of in my past bad life, but can never repent of thus following the Lord Jesus." Our old friend yet remains a monument of mercy.

John Halliday was born at Baildon, in the parish of Otley, March 10, 1745. I shall say little of this good man, but rather let him speak for himself. At our church-meeting, prior to his reception amongst us as a member, he spoke of his past life as follows, which I give, as nearly as possible, verbatim: "In 1768, I lived with Thomas Fairbank, and combed wool. At that time, there was a meeting in Windhill. The workmen all left me in the shop, and went off to the meeting. I immediately thought, I have a soul as well as they, and why should not I go too? I went out, and asked them to let me go with them. They made me welcome, and

I went. From that time, my mind was seriously impressed, and I used then to go to Baildon church, to hear the Rev. W. Richardson, who was considered a gospel minister. About three years after this, hearing Mr. Richardson, whose text was Rom. viii. 6, 'To be carnally minded is death,' I then saw myself as I had never done before. I was like a man who, all his life time, had been in a dream. I then sunk into mad despair; and was truly like a wild bull in a net. I was tempted, by Satan, to put myself away. No! said I, I will pray as long as I am on this side the battlements of hell; and if I go to hell, I'll go praying for mercy. Now my neighbours began to think, that I was going mad, and to treat me as a person beside himself. My sleep also departed from me; and I began to have little relish for my food: but, by degrees, light shone into my mind,—I saw that Jesus was a Saviour,—and my joys became unspeakable. After this, I was in connection with the Wesleyan Methodists; but, as our religious sentiments did not agree, I left them some time since. Since then, I have been brought through various scenes of light and darkness; and, having obtained help of God, I continue to this day. I have as great a desire as ever to serve him, and, by his grace, I am what I am." The above account was given to the church here, September 1, 1815; and, on the same day, friend Halliday was baptized, being in the seventy-first year of his age.

JONATHAN LAMBERT was born, June 20, 1735, at Yeadon, in the parish of Guisley. Though he was, from his childhood, of a happy disposition, yet it does not appear, that his heart was changed by divine grace, till he was near twenty years of age. He mentions, that, above sixty years ago, the reading of the ninth chapter in the Epistle to the Romans, first led him to a saving acquaintance with himself, and the way of salvation. At this period, he attended on the ministry of the Rev. Alvery Jackson and Mr. Wilson, who occasionally visited the Baptist chapel in Rawdon-Cragg, and where, afterwards, Mr. Jonathan Brown was settled for some years. He was now fully convinced of the truth of the believers' baptism, and the importance of church fellowship; but, his natural timidity of spirit, and fear, lest he should dishonour the cause of Christ, kept him from communion with any body of Christians, till he was upwards of eighty years of age. It is somewhat remarkable, that his father, who was a member of the above-named church at Rawdon-Cragg, did not, however, join that society till he was arrived at nearly the same age. Our venerable friend was, from ten years old till near sixty, afflicted with a remarkable giddiness in his head, which, at once, subjected him to great danger, and also led him to see the care of God over him. Among other instances of divine preservation, the following is gratefully remembered: one time having ascended a ladder by the side of a hay-mow, the

ladder fell backwards, and he fell under it about four yards high, with his back directly across some large stones which were set with their edges upwards, yet his hurt was very slight indeed! A few years ago, owing to age and infirmities, he was induced to quit his farm at Yeadon, and to come and reside with his nephew at Baildon, who is, at present, a deacon of the Baptist church at Shipley, an adjoining village. From this period, he worshipped generally with the family at Shipley. In July, 1815, he mentioned to the writer, that, if his age would permit, he should wish to unite with us; but a decay of memory and bodily weakness, led him to fear that he could not perform what his heart felt, which was, to join the Baptist church at Shipley. But, he resolved to cast himself on the Lord Jesus, and make the attempt; and, accordingly, was baptized, September 1, 1815. It ought not to be forgotten here, that, although our aged father is upwards of eighty, he lives one mile and a half from the place of worship; and, though our worship on a Wednesday evening begins not till half-past seven, yet, summer and winter, he is generally in his seat thrice on a Lord's day, and on the Wednesday evening. His heart is set upon the worship of God.

Let not the aged think it too late to follow Christ. There were some who went into the vineyard at the eleventh hour, but they received every one their penny.

Shipley. J. M.

THE MEANING OF THE WORD *BAPTISM* ILLUSTRATED.

From a Speech of King James I. to his Parliament, in the Year 1605, on the Discovery of the Gunpowder Plot.

"My Lords Spirituall and Temporall, and you the Knights and Burgesses of this Parliament, It was farre from my thoughts, till very lately before my coming to this place, that this Subiect should have beene ministered vnto mee, whereupon I am now to speake. But now it so falleth out, That whereas in the preceding Session of this Parliament, the principall occasion of my Speech was, to thanke and congratulate all you of this House, and in you, all the whole Common-wealth, (as being the representative Body of the State,) for your so willing and louing, receiuing and embracing of me in that place, which God and Nature by descent of blood, had in his owne time prouided for me: So now my Subiect is, to speake of a farre greater Thanksgiuing than before I gaue to you, being to a farre greater person, which is to God, for the great and miraculous Deliuerie he hath at this time granted to me, and to you all, and consequently to the whole Body of this Estate.

"I must therefore begin with this olde and most approued Sentence of Diuinitie, '*Misericordia Dei supra omnia opera ejus.*' For Almightie God did not furnish so great matter to his glory by the Creation of this great World, as he did by the Redemption of the same. Neither did

his Generation of the little world in our olde and first Adam, so much set foorth the praises of God in his Iustice and Mercie, as did our Regeneration in the last and second Adam.

"And now I must craue a little pardon of you, That since Kings are in the word of God it selfe called Gods, as being his Lieutenants and Vicegerents on earth, and so adorned and furnished with some sparkles of the Diuinitie; To compare some of the workes of God the great King, towards the whole and generall world, to some of his works towards me, and this little world of my Dominions, compassed and seuered by the Sea from the rest of the Earth. For as God for the iust punishment of the first great sinnes in the originall world, when the sonnes of God went in unto the daughters of men, and the cup of their iniquities of all sorts was filled, and heaped up to the full, did by a generall deluge and overflowing of waters, BAPTIZE THE WORLD to a generall destruction, and not to a generall purgation (onely excepted Noah and his family, who did repent and beleeve the threatnings of Gods iudgement:) So now when the world shall waxe olde as a garment, and that all the impieties and sinnes that can be deuised against both the first and second Table, haue and shall be committed to the full measure; God is to punish the world the second time by Fire, to the generall destruction and not purgation thereof. Although as was done in the former to Noah and his family by the waters; So shall all we that beleeve be likewise purged, and not destroyed by the Fire. In the like sort, I say, I may iustly compare these two great and fearfull doomesdayes, wherewith God threatned to destroy mee and all you of this little world that have interest in me. For although I confesse, as all mankinde, so chiefly Kings, as being in the higher places like the high Trees, or stayest Mountaines, and steepest Rockes, are most subiect to the daily tempests of innumerable dangers; and I amongst all other Kings haue euer bene subiect unto them, not onely euer since my birth, but euen as I may iustly say, before my birth; and while I was yet in my mothers belly: yet have I bene exposed to two more speciall and greater dangers than all the rest.

"The first of them, in the Kingdome where I was borne, and passed the first part of my life: And the last of them here, which is the greatest. In the former I should have beene BAPTIZED IN BLOOD, and in my destruction not only the Kingdome wherein I then was, but ye also, by your future interest, should have tasted of my ruine. Yet it pleased God to deliuer mee, as it were from the very brinke of death, from the point of the dagger, and so to purge me by my thankful acknowledgement of so great a benefite. But in this, which did so lately fall out, and which was a destruction prepared not for mee alone, but for you all that are here present, and wherein no ranke, age nor sexe should haue been spared: This was not a crying sinne of blood, as the former, but it may well be called a roaring, nay a thundering sinne of Fire and Brimstone, from the which God hath so miraculously deliuered us all. What I can speake of this I knowe not: Nay rather, what can I not speake of it? And therefore I must for horror

say with the Poet, '*Vox faucibus hæret.*'"

It is scarcely necessary to observe, that the figurative use of the word *baptize*, in the above passage, strongly conveys the idea of *immersion*. It is taken from a tract, entitled, "His Majesties Speach, &c. as neere his very words as could be gathered at the instant. Together with a discourse of the manner of the discouery of this late intended treason, ioyned with the examination of some of the prisoners. Imprinted at London Robert Barker, &c. Anno 1605."

Yet it is a remarkable fact, that, in the reign of this very monarch, the ancient rite of immersion began to be superseded in this country, as we learn from Sir John Floyer. Thus he writes: "I have now given what testimony I could find in our English authors, to prove the practice of immersion, from the time the Britons and Saxons were baptized, *till King James's days;* when the people grew peevish with all ancient ceremonies, and through the love of novelty, and the niceness of parents, and the pretence of modesty, they laid aside immersion; which never was abrogated by any canon, but is still recommended by the present rubric of our church, which orders the child to be dipped discreetly and warily." *Hist. of Cold Bathing*, p. 61. In Booth's Pædob. Ex. vol. I. p. 287.

Archbishop Newcome tells us, that "the king prescribed certain rules to be very carefully observed by the translators." Among others, he required "The old *ecclesiastical* words to be kept: as the word *church* not to be translated *congregation*," &c. &c. And, from their own preface, we learn, that the translators included baptism in the list subjected to this rule.

In what manner they would have rendered the word, we may safely infer from the manner in which they have rendered several passages where the same word, or, rather, a word of the same root, is employed.

Thus, Luke, xvi. 24, "Send Lazarus, that he may *dip* the tip of his finger in water," &c.

John, xiii. 26, "To whom I shall give a sop when I have *dipped* it. And when he had *dipped* the sop," &c.

Rev. xix. 13, "He was clothed with a vesture *dipped* in blood," &c.

In these passages (where, as every reader of the Greek Testament knows, a word of the same root is used,) the technical, sacramental sense being out of sight, the translators have given the native, primary, common, and obvious meaning.

Stepney. W. N.

ANECDOTE
OF AN
AMERICAN NEGRO SLAVE.

A POOR ignorant negro came to a minister, with a melancholy and dejected look, and desired him to come and baptize his master again. "Why, Sambo," replied the minister, "what is the matter with your master?" "O, my massa been one good massa when you baptize afore; but now he forget all his religion, and scold, and vex, and whip poor negro!" What a cutting reproof does this convey to all those who, having been "buried by baptism into the death of Christ," are, nevertheless, not "walking in newness of life!" The *lives* of professors are books, which the most ignorant, and the most depraved, can read and understand!

Juvenile Department.

CALENDAR
FOR
MAY, 1816.

I. *The Name* is derived, perhaps, from *Maia*, the mother of Mercury, to whom sacrifices were offered by the Romans, on the first of this month.

II. *Fasts and festivals.*—May 1. *St. Philip and St. James the Less.* The Jews (it is said) commemorate the death of Samuel the prophet, by a general mourning, on the first of May.

May 3. *Invention of the Cross.* The Romish church celebrates this day as a festival, to commemorate the *invention* or finding of the *cross.* Helena, the mother of Constantine the Great, being warned in a dream to search for the cross of Christ, at Jerusalem, went thither, and employed many days at Golgotha in digging for it! Of this, enough.——

May 6. *John Evangelist.*

May 19. *St. Dunstan.* He was a native of Glastonbury, and was promoted to the see of Worcester by King Edgar. He was afterwards Bishop of London, and at length, Archbishop of Canterbury. He died A. D. 988.

May 21. *Rogation Sunday.* From *rogare*, to ask; because on the three subsequent days, *supplications* were appointed by Mamertus, Bishop of Vienna, in the year 469, to be offered up with fasting, to avert some particular calamities that threatened his diocese.

May 23. *Ascension Day.* From the earliest times, this day was set apart to commemorate our Saviour's ascension into heaven.

May 26. *Austin*, (not Augustine.) This English apostle, as he is termed, was commissioned by Pope Gregory the Great, to convert the Saxons. The Britons had, centuries before, enjoyed the gospel. He was created Archbishop of Canterbury in 556, and died about the year 610.

May 27. *Venerable Bede.* This celebrated scholar was born at Yarrow, in Northumberland, in 673. His grand work is the Ecclesiastical History of the Saxons. Being a monk, he studied in his cell, where, spending more hours, and to better purpose, than most of the monks did, it was reported that he never left it. So much attached was he to his retirement, that he would not quit it for any preferment at Rome, to which the Pope had often invited him.

III. *Astronomical Occurrences.*—The sun enters Gemini on the 21st, at eight minutes after six in the morning. The moon enters her first quarter on the 5th; is full on the 11th; enters her last quarter on the 19th; and her change will happen on the 27th. She passes the Georgian planet on the 13th, at thirty-two minutes after midnight. Mars sets about midnight, a little on the northern side of the place where the sun sets. Jupiter is visible all night, and in a good position for evening observations, being not yet far removed from his nearest approach to the earth, and coming to his highest place in the heavens at thirty-five minutes after eleven on the 1st, and at twenty-four minutes after nine on the 31st. On the 1st, he passes

Lambda Virginis, a star of the fourth magnitude. The star will be fifty-five minutes, or about two breadths of the sun, below Jupiter. A few of the eclipses of Jupiter's satellites may also be seen, on some of the evenings of this month, by those who are provided with a good telescope. On the 7th, the first satellite will come out of Jupiter's shadow at nineteen minutes after ten; on the 10th, the second will emerge, in like manner, at five minutes after ten; on the 25th, the third and brightest satellite will begin to appear at thirty-five minutes after ten; and, on the 30th, the first satellite will emerge from the shadow at thirty-one minutes after ten. The planet Saturn rises on the 1st, at twenty-five minutes after two in the morning; and, on the 31st, at twenty-eight minutes after midnight. The Georgian planet is in opposition to the sun on the 31st, and is then, consequently, nearest the earth.

On the 27th of this month, the sun is eclipsed at six minutes after three in the morning, or fifty-two minutes before sun-rise. The eclipse, therefore, could not possibly be visible in England at this time of the morning, if other circumstances were favourable, as the sun is then below the horizon. But had the moon's latitude been different, we might have seen the eclipse at a later period of its progress. In the present case, however, it must have been invisible, if it had happened at any hour of the day, as no situation in which England could be placed, by the diurnal revolution of the earth, could bring the moon sufficiently north to occasion her apparent contact with the sun. There is, in fact, a cause which varies the circumstances of an eclipse of the sun, which cannot affect lunar eclipses. If we wish to know whether an eclipse of the moon is visible, we have only to ascertain whether the moon *herself* is visible. For, between the time of her rising and that of her setting, the eclipse is visible; and, from her setting, to the period of her rising, it is sufficiently obvious that the eclipse must be invisible. In order, however, to ascertain that an eclipse of the *sun* is visible, we must not only be certain of his being above the horizon, but the moon's latitude must be such as to bring her between the sun and that particular part of the earth for which we wish to calculate. For, at the same point of time, one part of the earth may be covered with the darkness of a total eclipse, whilst, at another, the inhabitants may behold the sun in all his dazzling lustre, without the slightest appearance of any intervening object. To render these observations more intelligible, let any person consider himself walking in a foot-path on the side of a field. Let him also suppose a tree to be placed in the middle of the field, and a painted gate on the opposite side. He may then easily conceive, that, when he is at one part of the foot-path, the tree will appear to pass the gate, and either partly or entirely hide it from his view. He will, however, as readily imagine, that, in other parts of the foot-path, the tree will not appear before the gate at all. Two persons, therefore, may be placed in the said foot-path, to one of whom the gate may appear to be *eclipsed* by the tree, and to the other it may not appear to suffer any such effect. In a similar manner, a solar eclipse may vary. The sun may, at the same instant, be shining from the north pole to that of the south, and from

ninety degrees of east longitude to ninety degrees west, and the new moon may be situate between the sun and the equator. Let a person, then, be supposed to pass from the north pole to the south. While he is going the first fifty-six degrees, he sees the sun without any eclipse. Then the moon begins to obscure the lower part of that luminary, and this obscuration gradually increases, till the traveller pass the equinoctial line. There the sun is centrically eclipsed directly over his head. In his progress southward, the moon seems gradually to slide down the sun, till, at thirty-four degrees south, she sink below him; and presenting only her dark side to the earth, she then becomes perfectly invisible, and the eclipse ceases. If the observer traverse the globe from east to west, similar effects will ensue. It is plain, therefore, that the supposed eclipse is visible to all those who live within a circle that passes through thirty-four degrees north latitude, thirty-four degrees south latitude, thirty-four degrees east longitude, and thirty-four degrees west longitude. The eclipse, then, will be invisible to all who live within that ring, which is fifty-six degrees broad in every direction, extending from thirty-four to ninety degrees in north latitude, and in south latitude; in east longitude also, and in west longitude. If the full moon were to be in the fore-mentioned situation, when she suffers an eclipse, she would be visible to the same extent, but the eclipse would appear precisely the same at the poles as it would at the equator. The reason of this is, that an eclipse of the moon is occasioned by the earth's shadow, which falls on her *surface*. But an eclipse of the sun is occasioned by the moon passing before that luminary, at a vast *distance* from it. The moon, then, is eclipsed by an object, (if the expression may be allowed) which adheres to the luminary eclipsed, and which, during such eclipse, is as inseparable as the paint on the fore-mentioned gate may be supposed to be. But the sun is eclipsed by an object which is, upon an average, three hundred and ninety-eight times nearer the earth than himself. We may, therefore, easily account for the fact, that we have so many visible eclipses of the moon, and yet so few solar eclipses visible at any selected spot on the earth's surface.

IV. *Naturalist's Diary.*—May is usually considered as the most delightful month in the whole year, and has long been the muse's favourite theme; although much that is said of its beauties applies better to more southern climates, or, indeed, to our month of June. Although May will sometimes raise her voice,

> "And shake with fury to the ground
> The garland that she wears."

Yet the morning scenery of this month is, not unfrequently, as beautiful as can possibly be conceived. To press the verdant velvet carpet of nature, to enjoy the serene sky, the pure air, and the refreshing fragrance, which arise from the face of the earth; to listen to the melody of the feathered tribes; these, and a thousand other inexpressible delights, which this season never fails to present; all combine to exhilarate the spirits, and call forth a song of grateful adoration. The great progenitor of the human race, when first conscious of existence, beheld in all around

him the most exquisite assemblage of rural beauty. The very name of *Eden*, the delicious paradise in which he was placed by the beneficent Creator, signifies *pleasure;* and the idea of pleasure is inseparable from that of a garden, in which man still seeks the happiness he has lost, and, in which, perhaps, a good man may find the nearest resemblance to it which this world can afford.

The British plants have been considerably checked in their progress by the unusual prevalence of cold weather. It is possible, however, that the increasing power of the sun, and the fertilizing showers of the last months, may, in a great measure, restore the general order of the vegetable kingdom; so that we may expect to see, in an advanced state, the greater part of those numerous plants which are usually in flower in May. The following selection may be recommended to the attention of those young persons, who are fond of contemplating the works of God, in the exuberant stores of nature.

The trees that may be expected to blossom, are, the white-thorn, hawthorn, or may, *(cratægus monogyna;)* the mountain-ash, *(sorbus aucuparia;)* the crab-tree, *(pyrus malus;)* the chesnut-tree, *(fagus castanea;)* the sycamore-tree, *(acer pseudo-platanus,)* and the common holly, *(ilex aquifolium.)*

The shrubs are, the common honeysuckle, *(lonicera periclymenum;)* the gelder-rose, *(viburnum opulus;)* the common barberry, *(berberis vulgaris;)* the common broom, *(spartium scoparium;)* the white mistletoe, *(viscum album;)* and the common juniper, *(juniperus communis.)*

The plants that will be in flower, are, the wild germander, *(veronica chamædrys;)* the field mouse-ear, *(myosotis arvensis;)* the water mouse-ear, *(myosotis palustris;)* the common comfrey, *(symphytum officinale;)* the greater periwinkle, *(vinca major;)* the earthnut or pignut, *(bunium bulbocastanum;)* the cow-weed chervil, wild cicely, or cow-parsley, *(chærophyllum sylvestre;)* the harebell, *(hyacinthus non-scriptus;)* the bulbous crow-foot, *(ranunculus bulbosus;)* sauce-alone, *(erysimum alliaria;)* dutch clover, *(trifolium repens;)* heart's-ease, *(viola tricolor;)* and the cuckoopint, wake-robin, or lords and ladies, *(arum maculatum.)*

The berries of the white-thorn are called haws, and, from this circumstance, it is called the hawthorn. The hips are the fruit of the dog-rose, and, as is generally well known, are larger than the haws. Both these kinds of berries become the food of birds during a considerable part of the winter. The crab-tree, by cultivation, seems to have been transformed into the apple-tree, which is called *pyrus malus beta.* The common holly has a wheel-shaped blossom, with four stamina, or threads, projecting from the blossom. In the centre of the blossom will be found a pointal with four summits; and the bottom of the pointal is the seed-vessel, which survives the flower, and becomes eventually the scarlet berry, which attracts our attention in the month of December. The wild germander has a fine blue flower, with two stamina and one pointal. Hence, it is ranked in the class *Diandria,* and in the order *Monogynia, di* meaning two, and *andria* being used for stamens, or stamina;

mono also signifying one, and *gynia* being employed to denote pointals. By those of our readers who are acquainted with Greek, these technical terms will be readily traced to their original form and meaning. The field mouse-ear and the water mouse-ear have beautiful blue flowers, with a bright yellow in the centre. The field mouse-ear, however, has hairy leaves, and grows in fields and gardens; whereas, the water mouse-ear has smooth leaves, and is found where there are springs, ditches, and running streams. The flowers of the germander cannot be mistaken for those of the mouse-ear, as it has wrinkled leaves, and grows on the sides of hedges, and as its blossoms have four divisions with white in the centre. The common comfrey grows on the banks of rivers and brooks, and has blossoms of a yellowish white. The periwinkle has blue flowers, and the greater species differs from the less, by its leaves being fringed at the edge. The cow-parsley has sometimes been used as a pot-herb; but the roots are poisonous. The harebell has a long stalk with a cluster of blue bell-shaped flowers at the top, and its roots are also poisonous. Linnæus never saw this plant till he came to this country; and, hence he has distinguished it by the epithet *nonscriptus*. The bulbous crow-foot abounds in meadows, and is more generally known by the name of butter-flower. But this name includes several species of the crow-foot; it is not, therefore, sufficiently appropriate for the purposes of the botanist. The name, bulbous crow-foot, however, distinguishes the present plant from every other, and recalls to our minds the form of the root, which is that of a bulb. Another circumstance may also be noticed. The blossom contains five bright yellow petals, and beneath these will be found five other leaves composing the calyx, cup, or empalement. As, therefore, some other species of crow-foot may shortly appear, this species may be at once distinguished from the calyx, being bent back, so as to surround the flower-stalk, and to point towards the root of the plant. In the creeping crow-foot, the calyx is horizontal; and the upright crow-foot is a rough plant. The white archangel, or dead nettle, like the red achangel, has four stamina, two of which are longer than the others, and, on account of this natural ascendancy, they are called *dynamia*, or powers; so that the archangel is in the class *didynamia*, or two powers: but the four stamina of the holly, being of equal length, entitle it to the class *tetrandria*. The herb called sauce-alone, grows by the hedge-side, has white flowers, and its scent resembles that of garlic. The Dutch clover is called white trefoil also, and is often seen on grass-plots and in meadows. To the fore-mentioned plants we might add many others.

V. *Remarkable Events.*—May 29. King Charles II. restored.

On the 8th of May, 1660, Charles II. was proclaimed in London and Westminster, and, afterwards, throughout his dominions, with great joy and universal acclamations. On the 16th, he came to the Hague; the 23d, he embarked, with his two brothers, for England, and landed at Dover on the 25th, where he was received by General Monk, and some of the army. He was then attended by

numbers of the nobility and gentry, to Canterbury; and, on the 29th, he made his magnificent entry into London. This day is also his birth-day. In some parts of England, it is customary for the common people to wear, in their hats, oak-leaves covered with leaf-gold, in commemoration of the concealment of Charles II. in an oak-tree, after the battle of Worcester. To this tree, not far from Boscobel-house, the king and his companion, Colonel Careless, resorted, when they thought it no longer safe to remain in the house; climbing up by the hen-roost-ladder, and the family giving them victuals on a nut-hook. (See *Time's Telescope* for 1816.)

VI. *Births and Deaths of Illustrious Individuals.*—May 1, 1672. Joseph Addison born, at Milston, near Ambresbury, Wilts.

May 3, 1610. Henry IV. assassinated at Paris.

May 5, 1760. Earl Ferrers executed at Tyburn.

May 6, 1667. Samuel Bochart died at Caen.

May 13, 1213. King John resigned his kingdom to the Pope's legate, at Dover.

May 17, 1729. Died Dr. Samuel Clarke, an eminent divine, born at Norwich, 1675.

May 19, 1536. Anne Boleyn beheaded at the Tower.

May 19, 1744. Her present Majesty, Queen Charlotte, born.

May 23, 1706. The Duke of Marlborough gained the battle of Ramillies.

May 24, 1357. Edward the Black Prince landed at Southwark, with his royal captive, John, King of France.

May 25, 1660. Charles II. arrived at Dover from his exile.

May 27, 1564. Calvin, the reformer, died at Geneva.

VII. *Reflections.*—1. It must be nothing less than sinful sullenness that induces any one, at this season, to shut himself up, (if he have the ability and the opportunity of going out,) refusing to behold the fair face of nature. Thomson, in his noble Hymn, at the conclusion of the 'Seasons,' invites the flowery race to join in the general chorus of praise to the great Creator:

> "Soft roll your incense, herbs, and fruits, and flowers,
> In mingled clouds to Him, whose sun exalts,
> Whose breath perfumes you, and whose pencil paints."

And shall man, the priest of the creation, refuse to offer up the sacrifice?

2. When walking in a garden, it becomes us to cherish those impressions which the discoveries of revelation are so admirably adapted to make upon our hearts. The Bible teaches, that in a garden sin was first committed: that in a garden Jesus suffered agonies unknown, and terror which cannot be described: that in a garden Jesus was buried. What fruitful themes of meditation are these, to every devout mind!

3. In comparing the appearance of our gardens now with what appeared a few months ago, we are led to ask, "Why should it be thought a thing incredible, that God should raise the dead? Thou sendest forth thy spirit; they are created: and thou renewest the face of the earth." Acts, xxvi. 8. Psalm civ. 30. Let the young reader examine, in the psalm just cited, the number of distinct pictures which the inspired poet has drawn.

PHILOSOPHICAL REFLECTIONS.

No. IV.

AIR.

Of all the inconsistent and awful characters that have appeared in the world, the atheist is perhaps the most remarkable. Perpetually surrounded with glaring proofs of a Divinity, he boldly professes not to see them, and, disregarding the appeals of nature, in her endless productions, he studiously degrades his intellect, or attempts to do it, to the level of the beasts that perish. O unhappy creature, the very air you breathe condemns you! Happily such characters are few, but the approximations to them are without number; and, could we observe how frequently we act, and talk, and particularly think, atheistically, we should justly tremble.

All allow the existence of this fluid; and scarcely could we find an individual who would deny its invariable importance to animal existence; and not a few submit to great inconvenience and expense to enjoy its salubrity: but how few, how very few, trouble themselves about its nature, or glorify God in its creation. Let us, my young friends, for a few moments, turn aside from the frivolities of fashion, and the bustle of life, and endeavour to see God in the invisible air.

In a fine tranquil day, when scarcely a leaf is seen to move in the forest, or a zephyr to refresh the weary traveller, its existence is hardly evident; but, when the winds whistle, howl, and roar, who is there that could dare to doubt, for wind is but air agitated in different degrees, thereby purifying itself from the noxious vapours continually ascending from the earth. Minutely to attempt to account for its origin and variations, would be an approach to the character we have deplored, forgetting who has said, "thou canst not tell whence it cometh, nor whither it goeth;" yet, a few observations on the nature of wind in particular, may be profitable and interesting, and we reserve them for our next paper.

The great Creator seems to have left no part of creation without its appropriate inhabitants, and thus our attention is directed to the "tenants of the air." The facility with which these beautiful creatures move in this wonderful fluid, deserves our admiration; nor must we overlook the dependence of the different orders of beings on air. Even the fish are greatly indebted to it, though the residents of another element. Besides their fins, fish are provided with an air vessel, which is a small bladder of air within them, which, by the aid of their muscles, they contract or dilate, and so fall or rise in the water at pleasure. By contraction, they become heavier than the liquid, and sink by their gravity; by dilatation, they are rendered lighter, and rise, as smoke in our atmosphere. If the air be taken from the water in which they are placed, the power of contracting this vessel is lost, and they remain on the surface of the water; if it be pricked, they fall to the bottom, nor can they again rise. Flat fish have not this vessel, and they accordingly lie at the bottom.

Man, whose curiosity is unbounded, has occasionally taken a voyage in the air, but not yet with any material advantage. Observing that bodies lighter than

air necessarily rise in it, and that heat renders air lighter, he has contrived, as it were, a large bladder, or bag, of light air, and attaching himself to it, has exhibited all the gratification of balloons.

The air which surrounds the earth to a considerable height, may be denominated a material substance, possessing all the properties of matter: let us consider its weight, pressure, elasticity, and compressibility. There are means of literally weighing air, by the air pump and Florence flask: but the barometer, with which most are acquainted, shows its varying weight. The height of the mercury enables us to judge of this weight, the quicksilver rising and falling as the weight is greater or less upon it.

Admitting its weight, we hesitate not to allow its pressure; and it is of importance to understand this property, that the erroneous opinion of suction, to which many processes are vulgarly ascribed, may be exploded. Children often divert themselves with what they call a sucker; but the piece of wet leather, which they place on a stone or brick, &c. is an experiment proving the air's pressure. With their feet pressing the leather to the substance, they cause a vacuum between them; the pressure of the air on the leather being greater than the force of gravity in the substance, the stone, or brick, is raised. We have amused ourselves with drawing (as we called it) water through a straw, or the juice of an orange through a quill; but we were indebted to the pressure of the air for these pleasing effects. The air being a fluid environing the earth, its pressure is on all bodies on its surface. The human frame sustains a pressure, every moment, of many tons, this weight is balanced by the air's elasticity within the body. Those who have access to an air pump, may convince themselves of this fact, by removing the pressure of the atmosphere from the palm of the hand, they will then find the pressure on the back of the hand truly painful. How wonderfully wise and gracious are the arrangements of God! In the most accurate of human performances, the artist has to lament some imperfection; but perfection is every where inscribed on the divine performances! Though so immense a weight is sustained by our frail bodies, we suffer no inconvenience:

"*Internal* balancing *external* force:
Remove the external, and to atoms torn,
Our dissipated limbs would strew the earth;
Remove the internal, in a moment, crush'd
By greater weight of the incumbent air,
Than rocks by fabled giants ever thrown."
Lofft.

These reflections lead us to notice the elasticity of air. If we fill a bladder with air, and tie it closely, and then place a finger on its surface, it yields to the pressure, remove the pressure, it recovers its previous form. If we place a bladder, in which is but a small quantity of air, in a box, on which we put a considerable weight, and cover the whole with a receiver, exhausting the air by means of the pump, the little air in the bladder will expand, and the box being designedly too small for the bladder in its expanded state, the lid will be opened, and the weight raised. The pressure of the air being removed from a shrivelled apple, the elasticity of the small portion within it, will render it plump and inviting. Cupping is a pneumatic experiment. The air in the cups is rarefied by the heat

applied to them, or pumped out with the syringe, being then placed on the flesh, the elasticity of the air in the body causes the flesh to rise.

Compressibility is but the consequence of its elasticity. Its expansion and compression must be constant and reciprocal. We are accustomed to call vessels empty, when they contain nothing that is visible; but this is, strictly speaking, inaccurate, as the air intrudes itself into all vessels, unless they are rendered air-tight. If we put a cork in a bason of water, and cover it with an inverted tumbler, we observe the water does not rise within, so as to fill the glass. The tumbler was full of air, the water compressed this air into the small space at the top, now unoccupied by the water; the cork is merely made use of to ascertain the height of the water within the tumbler. The air surrounding the earth is rarer as we ascend, for, being material, there must be an increasing pressure on that part nearest the earth; in the same manner as the greatest weight is sustained, when packs of wool are piled on each other, by the undermost, and that will be seen to be considerably compressed.

Let not the young complain of want of amusement, when their serious friends, in the fear of God, prohibit their attendance on the unhallowed scenes of the theatre, or the dangerous engagements of the ball-room; the money thus expended, would soon procure an apparatus to assist philosophical inquiry, and the time, thus for ever lost, might be redeemed in storing the mind with useful knowledge. Pneumatic experiments are of the the most diversified and interesting nature. Is it extravagant to fear, that we are criminal, in not admiring the wisdom of God in his productions? Is it not something like ingratitude, when, through indolence, unobserving divine goodness, we receive a thousand blessings with a thankless heart?

N. N.

Obituary.

MRS. LYDIA DAWSON.

THE subject of these remarks, was born May 21, 1783. She was the third daughter of Thomas and Mary Cadby, then of London, but now of Devizes, Wilts. Hers was not a life remarkable for incident, nor enlivened by adventure; and, with the exception of the last year, which she was accustomed to dwell upon as eventful, her days passed away in unobserved uniformity, and her hours glided away without great anxiety or care. Being the child of religious parents, she attended the means of grace from habit and constraint, but, not without feeling serious society dull, and religious exercises inconvenient and irksome.

It was not till 1804, the work of the Holy Spirit was evident on her heart, when, observing the concern of a *younger* brother, about his salvation, which happily

issued in his union with the church at Keppel Street, she became alarmed at her own state. His coming out from the world, reminded her of the final separation that must hereafter take place, between the dearest relatives, where some have fled for refuge to Jesus, and others despised the message of mercy. To witness his conversion, at a period, which in her own life had been wasted, and was gone for ever, was distressing. About the same time, the life of Rev. J. Butterworth, of Coventry, as narrated in the Evangelical Magazine, June, 1804, and Fellows' poem, "Grace Triumphant," contributed to the progress of the good work already begun in her mind. Concurring circumstances, under divine direction, such as the public means of grace, the conversation of relatives, and that of the venerable Mr. Martin, farther promoted her growth in grace and increase of knowledge, and terminated in her being baptized and added to the church. Jehovah is a sovereign. He calls whom, when, and by what means he pleases, and who can say to Him, "What dost thou?"

Nor are his dealings with his people less sovereign after calling; to some he grants great joy and peace in believing, while others are weak in faith, and fear to rejoice. Our friend's experience, seems, generally speaking, to have been a medium between these states, and the following words, addressed to one of her sisters, illustrate her ordinary state of mind: "O my dear sister, I hope the Lord has shown me something of the nature of salvation; but I want to say, like Thomas of old, "My Lord and my God." But why should I doubt, when he hath said, "Him that cometh unto me, I will in no wise cast out." Well, then, leaving all past experience, I see myself a condemned sinner, and Christ an all-sufficient Saviour. Where, then, is any ground for despair? But we are so prone to be looking within, instead of looking to Christ. What a mercy that he has said, "Whom he loveth, he loveth unto the end; so that it does not depend on our frames and feelings"

The correspondence that led to her marriage, reflects the highest credit on her judgment and integrity. It is not unusual, on such occasions, to trifle. She had higher views. It is a little remarkable, that she uniformly checked calculations on great happiness, arising from the event in prospect, and ever cautioned, lest the creature, rather than the Creator, should engross the heart. She little thought how appropriate her admonitions and exhortations would be made to appear, by the mysterious providence of God, and how soon that delightful union would be dissolved, which, next to her conversion, she denominated the happiest event of her life.

Her piety was exemplified by her solicitude concerning the character of him who sought her affection and friendship. "My great concern," said she, to a friend, "was to know whether he was a child of God. My anxiety arose from the consideration, that many are united to the church on earth, who, I fear, will never be so to the church triumphant."

She was married at Devizes, in February, 1815, and affliction was soon sent additionally to meeten her for the celestial inheritance. Her loss is the greater, as her conjugal affection was

ardent and uniform, and, if blamable, it was for its excess. This she suspected, often remarking, her happiness was too great to endure. The frame of her mind, for several months after this union, was discouraging, nor did she profit by the public means of grace, as she longed to do, except under a discourse by Mr. Cox, of Hackney, preached at Keppel Street, from these words: Luke, xxiv. 50 and 51. "And he led them out as far as to Bethany, and he lifted up his hands and blessed them," &c. She was observed to be greatly affected, and continually talked of this opportunity with emotion.

It pleased God to give her a son, and, as the little creature began to engage her heart, he was removed by death. The departure of this child was greatly sanctified to her mind; for though she grieved as one who had lost her first-born, her sorrow was mitigated by David's reflection, "Can I bring him back? I shall go to him, but he shall not return to me." Being very weak after the birth of this child, she was uneasy lest it should be left motherless; but, when the infant died, she mourned her rebellion, and regretted the weakness of her faith. The scene, at the time of the child's death, was rendered affecting and instructive, from the seriousness and spirituality of her conversation. She addressed several of her young relatives, and one of her servants, in a very impressive manner. She directed several of Dr. Watts's hymns to be read, particularly the 3d, 48th, and 55th, of the 2d book, on which she commented with earnestness. It was as if she was then about to take leave of all her friends below. Indeed this soon followed, though suspected, at that time, by none.

She gained strength sufficient to enable her to return thanks in the house of God for his delivering goodness, and congratulations abounded on her recovery: but, how true is it, we know not what a day may bring forth. On Monday, October 4th, her weakness returned, accompanied with severe head-ach. She was cupped that evening, and felt relief. The following day, the most lively hopes were entertained of her recovery, but, from that period, to that of her departure, her debility rapidly increased, so that it was the greatest exertion for her to speak, and her friends rejoicing in the unalterable love of God, deemed it cruel to exhaust her with inquiries, about which they were already satisfied. On Friday night, 8th of October, about half-past 11, she breathed her last, her attendants having no idea her end was so near. It may be truly said, she *fell asleep* in Jesus.

In her own language, it may be well observed, what an eventful year was this in her life! To be a wife, a joyful and a bereaved mother, and, finally, a glorified saint, in ten months, is mysterious and solemn! On the loss of her child, she called it the happiest and most painful year of her existence: with how much greater effect does that remark now apply!

Vain are the calculations on happiness here; all earthly enjoyments are like the morning cloud and early dew.

RECENT DEATH.

JOSEPH FOX, Esq. the valuable and disinterested Secretary of the British and Foreign School Society, departed this life on the 11th of April, 1816. This worthy man had been for many years a member of the Church in Carter-lane, London. An Obituary of him will appear in our next Number.

Review.

The Purple Island, a Poem. By Phineas Fletcher; with the Critical Remarks of the late Henry Headley, A. B.; and a Biographical Sketch, by William Jaques, Translator of Franck's Guide to the Study of the Scriptures. London: Burton and Briggs.

To the curious in poetry, this may prove an acceptable re-publication. Its author is supposed to have been born about the year 1584, but almost nothing is known of his history. His works, however, praise him as a man of genius.

The present poem is a sort of poetico-anatomical description of man, written in the Spencerian style. Our limits will not admit of our giving any analysis of it, or entering into a critical dissertation upon its merits. We apprehend, that the generality of our readers would deem it more curious than useful, of which we consider it our duty fairly to inform them. It possesses, undoubtedly, high merit for the age in which it was written, but does not seem to us adapted for general circulation. We have before us, an edition published in 1783, with several addresses to the author prefixed. As a matter of curiosity, we shall select one which does not appear in this edition, but which might with propriety have been introduced. It is by Francis Quarles.

"Man's *body*'s like a *house*—his greater *bones*
Are the main *timbers*; and the lesser ones
Are smaller *splints*: his *ribs* are *laths*, daub'd o'er,
Plaster'd with *flesh* and *blood*: his *mouth*'s the door:
His *throat*'s the narrow *entry*: and his *heart*
Is the *great chamber*, full of curious art:
His *midriff* is a large *partition-wall*,
'Twixt the *great chamber* and the *spacious hall*.
His *stomach* is the *kitchen*, where the meat
Is often but half sod for want of heat:
His *spleen*'s a *vessel* nature does allot
To take the *scum* that rises from the pot.
His *lungs* are like the *bellows* that respire
In every *office*, quick'ning every fire:
His *nose* the *chimney* is, whereby are vented
Such *fumes* as with the *bellows* are augmented.
His *bowels* are the *sink*, whose part's to drain
All noisome filth, and keep the *kitchen* clean:
His *eyes* are chrystal *windows*, clear and bright,
Let in the object, and let out the sight.
And as the *timber* is, or great or small,
Or strong or weak, 'tis apt to stand or fall:
Yet is the likeliest *building* sometimes known
To fall by obvious chances; overthrown
Oft-times by *tempests*, or the full-mouth'd *blasts*
Of heav'n; sometimes by *fire*; sometimes it wastes,
Through unadviz'd *neglect*; put case, the stuff
Were ruin-proof, by nature strong enough
To conquer time and age; put case, it should
Ne'er know an end, alas! our leases would.
What hast thou then, proud *flesh* and *blood*, to boast?
Thy days are evil, at best; but few, at most;
But sad, at merriest; and but weak, at strongest;
Unsure, at surest; and but short, at longest."

Sermons, designed chiefly for the use of Villages and Families. By Thornhill Kidd. 2 vols. London: Black, bds. 16s.

THE author of these volumes made, in our opinion, a very profitable use of affliction, by employing his time in their composition. "To aid in the instruction of Villagers and Families has been particularly his object, and, with this in view, he has been guided in the selection of subjects, the length of the discourses, and the style in which they are written." *Adv. to vol. 2.*

When the design of the writer is fairly avowed, it would be preposterous to catechize him for not doing what he never intended, unless it can be shown, that he ought to have written with a different view. We do not, therefore, find fault with these discourses, because they are not of a superior class or character, because they display no elevation of genius and none of the elegances of composition. For *villages*, at

least, these qualities would not have been at all recommendatory. They possess this excellence, that they are what they profess to be; and, judging by these specimens, we should suppose, that the ordinary discourses of the author from the pulpit are pious and edifying. These sermons are very methodical, and the arrangement in general is good. They are also plain and practical. You are not dazzled by metaphor, or lost in a maze of argument. Hence they are short, and adapted for the readers in villages. They are very evangelical, and the subjects chosen are uniformly important.

Divine Energy, or the Efficacious Operations of the Spirit of God upon the Soul of Man, in his Effectual Calling and Conversion. By John Skepp, late Minister of the Gospel: with a Recommendatory Preface, by the late John Gill, D. D. the third edition. Revised by James Upton. pp. 318. Button and Son.

THE impotency of man, as fallen, is not more obviously a statement of revelation, than it is intolerable to the ambition of human nature. Various hypotheses, whose object has either been to evade the authoritative testimony of experience, or palliate the aggravated symptoms of a spiritual distemper, (for which they provide no adequate relief,) concur to demonstrate with what extreme reluctance this sentiment has, at any time, procured admission. To be identified, however, with a principal which, in addition to its unqualified rejection of the best-concerted plans of independence, aims at nothing short of an entire prostration of our race, in which the noble and the base are alike included, which, as it respects any thing truly excellent, binds us over to the eternal obligation of proclaiming, that "it is God who worketh in us to will and to do of his good pleasure," requires an overwhelming conviction of its certainty, the effect of revealed truth; and a subordination of will, the result of that truth having become divinely operative.

If, indeed, any can be found, who insist on this affecting evidence of moral degradation, either to provide an asylum for profanity, or merely to deepen the shade of human woe, their unsanctified attempts amount to an illustration of "holding the truth in unrighteousness." But when, on the contrary, the argument is commenced and pursued not only to establish the fact of the case, but as affording a most signal occasion for introducing the inexhaustible resourses of divine compassion, the undertaking seems to combine, nearly in an equal proportion, benevolence with importance, and is justly entitled to respectful attention.

Such is manifestly the design of Mr Skepp, in his Treatise on Divine Energy: which, therefore, without pledging ourselves to every sentiment, we cordially recommend to the perusal of our readers.

The first edition of this little volume appeared in the year 1722. The second was presented to the public in 1751, with a preface by Dr. Gill, in which, of the author, he observes: "Mr. John Skepp was a man of singular talents and abilities; of very quick, strong, natural parts; of great diligence and industry in acquiring useful knowledge; a warm and lively preacher of the gospel; a zealous defender of the special and peculiar doctrines of it; whose ministry was blessed to many souls, for

the conversion of some, and for the edification of others." In closing his preface, he says: "And now I heartily recommend this work to the perusal of every serious Christian, that is desirous of knowing the nature of true conversion, and of answering to himself that important question, —*am I born again?*"

The plan of the author comprises the following particulars: An explication of Eph. i. 19. —Mistakes about conversion— The insufficiency of moral suasion —The will of man not forced, in the operations of grace—The passiveness of men in several parts of the Spirit's work—The absolute necessity of almighty Power in conversion—The peculiar work of the Spirit in conversion.

In undertaking this third edition, Mr. Upton appears to have been influenced by the union of respectful solicitation, with sincere concern to advance the interests of Christianity. And, at a period when exertions are making to assist the progress of piety, by a judicious selection from the labours of past centuries, we congratulate the present editor on his having thus added to the list, another very useful publication.

The Judgment of Archbishop Cranmer, concerning the People's Right to, and discreet Use of, Holy Scripture: with Directions for reading the same, &c. By Professor Franck, 8vo. pp. 48.

He that has read the life of Cranmer will acknowledge, that there is scarcely another man to be named, to whom we are so much indebted for an English version of the Bible. "I would marvel much," said this illustrious martyr, "that any man should be so mad as to refuse, in darkness, light; in hunger, food; in cold, fire." P. 6.

This pamphlet will obtain, as it richly deserves, a very extensive circulation. Our readers may find a short account of Cranmer's useful labours, in the publications of the Religious Tract Society, No. 132, entitled, "The History of the *English* Bible.

LITERARY INTELLIGENCE.

Preparing for Publication.

Mr. BAGSTER is preparing for publication a POLYGLOT BIBLE. This work is to comprise, the Hebrew text of Van der Hooght; the Samaritan Pentateuch; the Greek version of the LXX. from the text of Cardinal Caraffa, (that which Boss follows,) with an Index, containing such parts as are found to differ in the edition of Grabe; the Latin Vulgate of Clement VIII.; the *Textus Receptus* of the Greek Testament, with an index, exhibiting the select various readings of Griesbach's edition; an improved edition of the Syriac Pesheeto New Testament; and, the English version, with a copious and original collection of references. Every separate department of which has its distinct editor.

The PROSPECTUS, which is now before the public, is delivered *gratis*, and consists of 32 pages, printed with the type, and on the same paper as the work itself; and exhibits the plan and form, with specimens of the respective texts, and the preface to each particular part.

The WORK is to be completed in *one quarto volume*. It will also appear in *four pocket volumes*, which are arranged in such a manner, that any *combination* may be formed of the above-mentioned texts, as the convenience of the reader may require. It will be published in five successive parts. Part I. containing the Pentateuch, will be ready on the first of July next; to which will be prefixed, concise Latin Prolegomena, detailing the information considered essential to a work of this nature.

A Work, of great utility, is also in forwardness; entitled, "SCRIPTURE HARMONY, or Concordance of parallel Passages; being a Commentary on the Bible, from its own Resources;" consisting of 500,000 references, from

the Latin Vulgate, Blayney, Canne, Brown, Scott, and other approved authors, who have devoted their valuable services to this useful way of illustrating the pages of inspiration. This body of References is correctly arranged, in the usual order of the books, and printed on a plan, especially adapted to each pocket volume of the Polyglot Bible, about to be published, but equally useful, as a separate work, for *every* edition of the sacred text. The convenient portability and beauty of this volume, will strongly recommend its general use to ministers and others; for, even while in boards, it will not exceed *three quarters of an inch;* and, consequently, as it is printed, page for page, with *each* of the volumes of the Polyglot Bible, it may be interleaved with either of them, without increasing the size beyond that of a common pocket Bible.

The Baptist Missionaries, in India, have transmitted a highly-interesting Tract, "Brief Memoirs of four Christian Hindoos, deceased, published at Serampore;" which is now reprinting, with two Profile Likenesses, and is nearly ready.

A New Edition of the late Reverend Charles Buck's Theological Dictionary is in the press; two volumes, 8vo.

Also, Two New Volumes, being the third and fourth, of "Anecdotes, religious, moral, and entertaining, by the late Rev. C. Buck,"

A Volume of Sermons, translated by Mr. Allein, from the French of the Rev. Daniel de Superville, is now in the press.

Mr. Allen has issued Proposals, for publishing, by Subscription, in one volume, 8vo. Two Dissertations on Sacrifices; the first, on all the Sacrifices of the Jews, with Remarks on some of those of the Heathens; the second, on the Sacrifice of Christ; both defending the general Doctrine of the Christian Church against the Socinians. Translated from the orginal Latin of Dr. Outram, formerly one of the Canons of Westminster Abbey.

Mr. Allen's work on Modern Judaism, may be expected in a few days.

Farewel Sermons, preached by Nonconformist Divines, on quitting their respective Churches; nearly ready; one volume, 8vo.

Lately published.

A Journey to Salem: containing a description of that famous city, its customs, laws, and privileges, &c. An allegory, by Amicus. Price 1s. 6d.

Missionary Retrospect, and Foreign Intelligence.

BAPTIST MISSION.

Extract of a Letter from Mr. Trout to Dr. Ryland.

Samarang,

Rev. and Dear Sir, *May 29*, 1815.

"I am now reading a book, called *The Thousand Questions.* They are represented to have been proposed by Abdallah, from the law, the gospel, and the Psalms, to Mahomed, that, by his answering them, he might prove himself to be the prophet of the last age, and so remove the scriptures of the Jews, who refused to become Mahomedans.

"Perhaps it would have a tendency to excite the pity of some pious minds, towards a people who believe such tales, and to prevent the hesitation of others, respecting the superiority of the gospel revelation, if a translation of one of these highly-esteemed performances were printed. I suppose you know the Mahomedan foundation. It is stated, in answer to the question, Do all Islamites enter heaven in consequence of their good works? No man obtains heaven in consequence of any good works whatever.—He who says, 'Hà Allàhallà allà Mahumed rasul allah,' he it is who shall obtain heaven.—The creation, and contents of heaven, are thus exhibited: 'When God created pearl, he was regarding it with profound and favourable attention: on a sudden, water gushed out of it, which presently bubbled, and emitted smoke; from this smoke, the seven stages of heaven were made, having a door of the purest gold; the key of it a ruby; and the porter, the name of God. The first of these heavens, is of a shining silver; 2d, red gold; 3d, white pearl; 4th, copper, mixed with gold; 5th, ruby; 6th, garnet; 7th, topaz. The distance between one heaven and another, 500 years. It is filled by innumerable posts of angels. Above

these seven heavens is a sea, called Hosü; over that, a collection of animals, and a sea, called Kampa, whose length and breadth are only known by Allah; over this, hosts of bended, prostrate, and sitting angels, performing good actions, without ever winking their eyes; over these is a sea, called Hibat; over this another, called Ratba; over this, an innumerable class of angels, called Jérute, who stand so thick together, that, if a needle were let fall above them, it would not have room to pass between them to the ground. Eight layers, in Arabic, are now to be piled up. After these, we meet with 70,000 screens of pearl, so valuable, that all the contents of the world are inferior, in value, to one of the pearls, of which the screens are composed. Over these, are 70,000 curtains of light; over these, is the throne of the Most High; over this, another set of 70,000 curtains of light; over these, 70,000 curtains of brightness, similar to that of the sun; over these, 70,000 seas, whose extent is only known by God; over these seas, 70,000 springs of water; over these, 70,000 plains; over these, 70,000 woods; over these, 70,000 mountains; over these, 70,000 seas; over these, 70,000 worlds; over these, 70,000 ranks of angels; the length of each rank, that of a journey of 500 years; the breadth of each, known only to God, to whom they all repeat, 'La allà allà allà Mahumed rasul allah.'—I think, my dear Sir, you are now high enough up, to look down, with pity, on the poor deluded Javans who dwell around me; while you reflect, with sorrow, God is still far above, out of their sight.

"I have witnessed, on one occasion, the manner in which their public worship is conducted. On a platform of bamboos, raised about two feet from the ground, an old man, who was generally addressed by the term 'Bassa,' (father,) presided. Seven or eight men of the company were seated with him, cross-legged, in the form of an ellipsis. When we entered the back court, in which they were thus assembled, the service was begun. The old man appeared to keep time, in repeating, 'Là allah, allà hallah,' which was vociferated in a variety of tones; each expression being accompanied with a violent throw forward of the head, from one shoulder to the other. This arduous exercise was continued, without intermission, for more than half an hour. They then seemed to be wearied out with their devotions, and sank, gradually, into stillness and silence. After a short period, they stood up together.—Thinking that their worship was now ended, Brother Robinson inquired what they had been doing; with a view to enter into conversation. The old man, in a very good-tempered way, replied, 'Worshipping God.' Brother R. was going on with a few questions, when it was intimated, that they had not yet done. He, of course, desisted.—They now stood in silence for the space of a few minutes. Then the old man began to mutter Arabic; Mahumed was very frequently repeated. The others, also, seemed to be engaged in prayer, but in a very low tone of voice. They bowed their heads, touched the floor with them, and prostrated themselves at intervals; but without any discernable regard to order. At length, stillness again prevailed in the assembly. A few moments elapsed, and we were informed they had done.—I need not tell you, that Brother R. closed the opportunity by preaching to them Jesus."

ANECDOTES

Extracted from Letters relating to the Baptist Mission, which have not been published.

OFFERINGS TO GUNGA.

(From Mr. W. Carey, jun. at Cutwa.)

On the 2d of March, at the Varoonee festival, a large concourse of Hindoos assembled from all parts of the adjoining country, to bathe in the Ganges, at Vidyuvatee, a village about two miles from Serampore. While the crowd were employed in bathing, an inhabitant of Orissa advanced to the banks of the river, leading in his hand his son, a beautiful boy, of about six years of age. Having anointed his body with turmeric, and surrounded his temples with a garland of flowers, and clothed him in new apparel, he repeated the incantations prescribed by the shaster; then descending into the river, and holding up his son in his arm, he said, "O mother Ganges, this child is thine; to thee I offer it." So saying, he cast the little boy into the river, who sunk, and rose no more. The crowd testified their approbation, by crying out, "Huri-bul!" It appears that, several years back, the parent being desirous of children, promised to offer his first-born to Gunga, should the goddess be propitious to his wishes.

Another man, at the same place, having performed the usual ceremonies, to prevent the intervention of his relatives,

carried his son, a lad about twelve years old, in a boat to the middle of the stream, and there dropped him in. The child struggled for some time, and was happily discovered by some one passing, who rescued it from death.

An infant was also cast into the river by its mother, at the same time, but the relatives recovered it, and carried it home.

KINDNESS TO PERSECUTORS.

(From Mr. O. Leonard, at Calcutta.)

Our late brother Dweep-chund, accompanied by Kureem and another brother, once went into a neighbouring village to preach. On their arrival, they found a Portuguese man sitting at his door on a chair, and, going up to him, entered into conversation with him, and offered to smoke out of his hooka. He, upon this, turned round with astonishment, and asked them, what they meant; adding, that they were Bengalees; would they smoke with him? They declared, that they were Christians, and that they despised no man, as all were the children of one Father. The Portuguese man, pleased with their frankness, and with finding Christians among the natives, gave them his hooka, and ordered three chairs to be brought for them; which, however, they declined, and sat on the ground. By this time, several of the villagers had arrived on the spot, and began to listen to the conversation; when these brethren sang a hymn in Bengalee, "Eternal salvation by the death of Christ," which drew numbers around them. At the close of the hymn and of prayer, Dweep-chund got up, and, with the Testament in his hand, addressed them in a manner which astonished Kureem and the other native brother, and excited the wonder of the listening strangers. A Brahman amongst the crowd, however, interrupted the speaker, and made use of some opprobrious language; and being enraged at the reply, he began beating Dweep-chund, who received his blows without resistance; Kureem, however, who was less patient, was provoked to use threatening language, when Dweep-chund restrained him, by saying, "Brother, we are the disciples of Him who was led as a lamb to the slaughter; who, in the midst of his murderers, looked stedfastly towards heaven, praying that they might be forgiven, when one look of anger on them would have reduced them to ashes." The Portuguese man, at this, was ready to take Dweep-chund into his arms; and all appeared to be much struck with this new thing in the land—men praying for their persecutors.

Domestic Religious Intelligence.

ANNIVERSARIES FOR 1816.

THE ANNUAL MEETING

OF THE

British and Foreign Bible Society,

Will be held, at the Free-Masons' Tavern, Great Queen-street, on Wednesday, May 1, 1816. Chair to be taken at twelve o'clock.

THE

London Female Penitentiary

Will hold their Annual Meeting, at the same place, on Tuesday, May 7, 1816, at eleven o'clock.

The Sermon, in aid of the Institution, will be preached, at St. Clement Dane, Strand, by the Rev. T. S. Grimshawe, A.M. Rector of Burton Latimer, Nottinghamshire, at half-past six o'clock in the evening.

The London Missionary Society.

Wednesday morning, May 8—The Rev. J. Brown, of Cheltenham, at Surrey-chapel. *Evening*—The Rev. J. Fletcher, of Blackburn, A. M. at the Tabernacle.

Thursday morning, the 9th—Meeting of the members and friends to hear the Report, &c. at Spa-fields-chapel. *Evening*—The Rev. P. Brotherston, A.M. of Dysart, Fife, is expected to preach at Tottenham-court.

Friday morning, 10th—Rev. J. Julian, A.B. rector of Hatcheston, at St. Bride's, Fleet-street.

At 4, an adjourned meeting will be held at the Committee Room of Sion-chapel.

In the evening, the Lord's Supper will be administered at Sion, Silver-street, and Orange-street chapels. Morning services, half-past ten; evening, at six.

The Religious Tract Society, the Hibernian Society, and the Sunday School Union, will hold their Annual Meetings in the same week.

The Bedford Union

Is fixed for the fourth Wednesday in May, when the Rev. Robert Hall and the Rev. R. Morriss are expected to preach.

BAPTIST GENERAL MEETING

IN JUNE.

THE Annual Sermons, in aid of the Baptist Missionary Society, will be preached, on Wednesday, June 19, at Spa-fields Chapel: in the morning, by the Rev. Dr. Rippon; and at Sion Chapel, in the evening, by the Rev. T. Roberts, of Bristol. Further particulars, in our next, respecting the Annual Meetings of the Baptist Irish Society, the Itinerant Society, the Stepney Academical Institution, &c. &c.

BAPTIST IRISH SOCIETY.

Extract from a Brief Statement of the Society for establishing Native Irish Schools, &c. &c.

A Gentleman, who is a clergyman and a magistrate, says, in a letter to the Secretary, dated March 4, 1816, "You will be, perhaps, surprized to hear, that W. has already no less than one hundred and six scholars on his list of the weekly school; and that, also, a number of those, together with others, who cannot attend on the week days, meet him, after divine service, on Sunday;—and, though the people of this country have been accustomed to spend their sabbath evenings in idle amusements, yet, a thirst for scriptural knowledge, induces many to forego those amusements, and to learn the word of God IN THE LANGUAGE THEY PARTICULARLY UNDERSTAND! This desire of gospel information, I have good reason to hope, will be progressive in this parish; and, indeed, the part W. is stationed in, fills me with thanksgiving!

"As to the other school, it is proceeding with regularity and effect. Expecting an inspector, who, I hear, will shortly visit this place, I wish to point out to him, where there could be FIVE schools, or even SIX, established in this parish, with the most advantageous results to the object proposed by the Society, in promoting Christian knowledge. Nay, without vanity, I think I may venture to assert, that any schools I should be permitted to establish, in the greater part of this barony, would not meet that opposition they too generally and lamentably experience; that is, if it were considered they were under my superintendence.

"I have had more than one application from men to be appointed READERS of the gospel in Irish, on the Sabbath evenings, in parts of this parish, where the glad tidings of salvation have scarcely been heard. I wait the Inspector's arrival to know his sentiments on this head also! Would to God the Society's means were adequate to all the good that appears to me might be done in this part of the world!"

N.B. The Society's funds being nearly exhausted, they are prevented from extending the number of their schools. Donations and Subscriptions received by W. Burls, Esq. Treasurer, 56, Lothbury; the Rev. Joseph Ivimey, 20, Harpur Street, Secretary; and by W. Button and Son, Paternoster Row.

HIGHLANDS AND ISLANDS OF SCOTLAND.

Society for the Support of Gaelic Schools.

ON Thursday, Nov. 30, 1815, the Fifth Annual Meeting of this Society was held in the New Rooms, Royal Exchange Coffee-house, Edinburgh. In the absence of the Right Honourable the Earl of MORAY, the President, the Rev. Dr. DAVID JOHNSTON, of North Leith, one of the Vice-Presidents, was called to the chair.

At this meeting, which was most respectably attended, both by members in town, and several gentleman from a distance, the Report of the Committee was read; a number of Resolutions were proposed, and passed unanimously: and the Office-bearers for the ensuing year, were elected.

Among the Resolutions, unanimously adopted on this occasion, were the following, which, the Committee conceive, ought to have a more general and early circulation than that which can be obtained through the means of their report.

"That the thanks of the Meeting be given to the Auxiliary Society in Glasgow, for the support of Gaelic Schools, and to the other Institutions which have, during the past year, contributed to the Society's funds.

"That the thanks of this Meeting are due to those benevolent individuals at Demerara in South America, and at Pictou, Nova Scotia, North America, and to the non-commissioned officers and privates of the 93d regiment, or Suther-

land Highlanders, lately at the Cape of Good Hope, who, by their liberal donations, have set an example of that wide-extended support, so essential to the increasing usefulness of the Institution.

"That the thanks of this Meeting be given to those ministers and gentlemen, resident in the Highlands and Islands, who have taken such a deep interest in the labours of the Society, and the accomplishment of its object; and that they are hereby requested to accept of such thanks."

There are now to be provided for, seventy schools, which, at 30*l.* each, create an annual expense of 2100*l.* Of this sum there *may* be defrayed, by Bible Societies, 350*l.* but 1750*l.* must be provided from other and more general funds.

CHRISTIAN BENEVOLENCE.

With sentiments of real pleasure, we publish the following affectionate letter, which enclosed a thirty-pound bank-note, sent by an unknown correspondent, whom we thank, most respectfully, in the name of the several societies, &c. which he has so liberally assisted:

To the Editors of the Baptist Magazine.

"Gentlemen,

"With the inclosed sum I humbly wish to honour the Lord, who has lately intrusted me with a much larger; that I had little reason to expect. As you are among the warmest advocates for the several societies in our connection, I trust you will kindly undertake to distribute the same, according to the following list. I pray God to bless you abundantly, and make you still greater blessings, and to hear your prayers, and the prayers of all his people, for the universal spread of the gospel and the conversion of sinners, for Jesus' sake.

"Your acknowledging this in your next publication, will oblige,

"AMICUS."

	£	s.	d.
To the urgent case at Street, near Glastonbury	5	0	0
To the Baptist Missionary Society	5	0	0
To the Baptist Irish Society	5	0	0
To the Baptist Academical Institution	5	0	0
To the Baptist Itinerant Society	5	0	0
To Mr. Jeffery, who is employed by the latter, in the Islands of Scilly	5	0	0

BAPTIST ITINERANT SOCIETY.

SCILLY ISLANDS.

The Committee of the Baptist Itinerant Society, feel great pleasure in thanking those friends who have so willingly come forward to aid their exertions in the off Islands of Scilly; and they trust, that what they have at present received, is only an earnest of future and larger contributions. They beg to apprize those who may not have seen the statement, published in the last number of this Magazine, that printed copies of it may be had, (gratis) by applying to James Pritt, Esq. 15, Wood-street, Treasurer; or, to Mr. W. Gale, 70, Basinghall-street, Secretary; by whom contributions will be thankfully received. They beg to acknowledge the receipt of the following donations during the last month.

	£	s.	d.
Amicus	5	0	0
Anonymous, from Witham	5	0	0
Anonymous, from Newcastle-upon-Tyne	5	0	0
Thomas Hayden, Esq.	2	0	0
Mr. Kite, of Donington Wood, Shiffnall	1	0	0
W. M. Forster, Esq. No. 32, Gower Street	1	0	0
Mr. James Williams, No. 2, Great Cumberland Street	0	5	6

Also, an additional £5. from Amicus, for the general purposes of the society.

NAVAL AND MILITARY BIBLE SOCIETY.

The Naval and Military Bible Society was instituted in the year 1780, for the sole and express purpose of furnishing sailors and soldiers, in His Majesty's service, with Bibles and Testaments, without note or comment, and of the authorized version only. This society has, since its formation, distributed nearly 112,000 copies of the scriptures; and, within the last year, no less than 9000 copies; about 1000 of which have been to the wounded sufferers in the late awful struggle at Waterloo. Relying upon the liberal support of a Christian public, this institution is now actively engaged, not only in placing Bibles and Testaments in such of His Majesty's ships as may be kept in commission, on a peace establishment, and in the various barracks in Great Britain and Ireland, but also in measures for the ample supply of the scriptures to the

British army, of 30,000 men, remaining in France, for the maintenance and security of peace. By a recent calculation, it appears, the funds of this society are at present inadequate, by at least £2000, to the expense of these interesting designs; but the committee do not hesitate to go forward, in the fullest reliance, that, upon this, as upon many former occasions, they shall be cordially supported in the undertaking by the contributions of a generous and grateful country.

*** Donations and Subscriptions will be thankfully received, for the express purpose of supplying the army in France, or for the general objects of the society, by the Treasurer and Secretaries, at the Committee Room, 114, Jermyn-street, London.

THE

ANNUAL MEETING

OF THE

Methodist Missionary Society,

FOR THE LONDON DISTRICT.

This has been the first regular Anniversary of the Methodist Missionary Society. The success which has attended their labours in Ceylon, seems to have quickened their energies, and to have united their exertions. The introductory sermon was preached, on Wednesday evening, April 24, at the Chapel in Long Lane, Southwark, by the Rev. Walter Griffith, from Matthew, ix. 38. "Pray ye therefore the Lord of the harvest," &c. On Thursday morning, the Rev. R. Watson, from Hull, preached from 1 Cor. xv. 25. In the evening of the same day, the general meeting of the society was held at the New Chapel, City Road. The chair was taken by the Rev. Adam Clarke, L. L. D. F. R. S. The report of the last year was read by the Rev. Mr. Entwistle, and interesting speeches were delivered by the Rev. Messrs. Bunting, Newton, Watson, and others. T. Thompson, Esq. M. P. was to have presided upon this occasion, but was unavoidably absent.

On Friday morning, the 26th, the Rev. Dr. Clarke preached, at Queen Street Chapel, from Romans, x. 13—15. In the evening, at Lambeth Chapel, the sermon by the Rev. R. Newton, from Mark, xiii. 15. We understand, sermons were preached at eight of their principal chapels, on Lord's day, April 28th. Collections, in aid of their missions, were made after each meeting.

NEW MEETING HOUSES *OPENED.*

PONTRHYDYRUN.

A very neat Meeting House, capable of accommodating between four and five hundred people, has lately been erected at this place, about half way between Caerleon and Pontypool. The public are indebted for it, principally, to the benevolence and public spirit of the family of Mr. Conway, of Pontnewydd. It was opened Nov. 15th, 1815. Mr. T. Evans, of Caerleon, began with prayer in Welsh. Two English sermons were preached by Mr. H. Page, of Bristol, and Mr. Jeh. Brewer, Independent minister of Birmingham, from Exod. xxv. 22, and 1 Chron. xxii. 5. Mr. John Jenkin, of Hengoed, preached in Welsh, from John, xix. 28, and Mr. Lewis, Independent minister of Newport, concluded in prayer. In the evening, Mr. Page preached from 1 Cor. xiii. 13; and Mr. W. Jones, of Cardiff, in Welsh, from 1 Tim. ii. 5.

A Church has since been collected, consisting of about twenty members; the attendance of hearers is good, and the prospect of usefulness encouraging. O Lord, we beseech thee, send now prosperity.

ABERGAVENNY.

On the 20th of March, a new Meeting House, belonging to the Baptist denomination, and sufficiently large to seat five hundred people, was opened for public worship, at Abergavenny, Monmouthshire. Mr. Waters, of Pershore, commenced the services of the day with reading and prayer: Mr. Saunders, of Merthyr, preached from Isaiah, ii. 11. Mr. Winterbotham, of Horsley, followed from Luke, xix. 13. "Occupy till I come." And Mr. Fry, of Coleford, concluded in prayer. In the evening, the congregation re-assembled, when Mr. Winterbotham, began with reading and prayer. Mr. Waters preached from Psalm cxix. 158 And Mr. Fereday, of Hay, closed the service. This was a day much to be remembered unto the Lord, and we trust that the sacred unction, which attended the devotions and exercises of it, will not be soon forgotten.

The Baptist church, in Abergavenny, had no meeting house of their own before. For nine years they met in a small place, which they borrowed of a neighbouring congregation: this becoming quite incommodious, as the church and congregation multiplied, they were at length compelled

to build. Though the church, when it was formed, on the 19th of April, 1807, consisted of only five original members, the minister included, it has since become the parent of another church, a few miles distant from it. And though, in general, the members of it are not wealthy, yet amongst themselves, and in the vicinity, about £600 have been raised towards the new meeting house. It will cost more than £1000, and, consequently, will oblige them to solicit the assistance of the friends of religion, in different parts of the kingdom.

NEW CHURCH FORMED.

HADLEIGH, SUFFOLK.

December 13, 1815, a church of the particular Baptist denomination, of twelve persons, was formed at Hadleigh, Suffolk, having received a friendly dismission from the particular Baptist church at Wattisham. An address was delivered by the Rev. A. K. Cowel, on the nature and order of a gospel church, from Ephes. ii. 19 and 20. And, on the following Sabbath, at the church-meeting, seventeen persons, who were previously baptized, were received into the church.

ORDINATIONS.

DEAL, KENT.

March 13th, 1816, the Rev. J. Martell, late of Burwash, Sussex, was set apart to the pastoral office over the Baptist Church, Deal, Kent.

Rev. J. Chin, of Walworth, began the solemn services by reading an appropriate portion of the holy scriptures, and prayer. Rev. J. Giles of Eythorn, stated the nature of a gospel church, and made the usual inquiries, when an interesting detail of the footsteps of Divine Providence was given, by both church and minister. The Rev. W. Attwood of Folkstone, prayed in a solemn and fervent manner, for a blessing on the union.* The Rev. J. Upton of London, delivered a charge, from Isa. lxi. 6, middle clause: "Men shall call you the Ministers of our God," and closed the service with prayer.

Three deacons were ordained in the evening. The Rev. Mr. Stewart supplying at Zion Chapel, Margate, began by reading and prayer. The Rev. T. Cramp, of St. Peter's, offered the ordination prayer with imposition of hands. The Rev. J. Chin addressed the church and deacons, in a sermon, founded on Duet. i. 38. "Encourage him," which, if reduced to practice with the divine blessing, cannot fail to secure respectability, harmony, and prosperity to this infant church. The Rev. Mr. Martell concluded.

The first anniversary of the opening of the chapel was combined with the same services, and collections were made towards reducing the debt, on the chapel. The services were numerously and respectably attended, both by the inhabitants of the town and friends of different denominations, from the Isle of Thanet and neighbouring towns.

* Mr. M. had been ordained co-pastor, with the venerable Mr. Gilbert, over the independent church at Heathfield, Sussex, five years and a half before, but was impelled, by the force of evidence, to give up his former sentiments, with respect to baptism.

COLCHESTER.

Wednesday, September 13, 1816, Mr. George Francis was ordained pastor over the particular Baptist Church at Colchester, Essex. Mr. Simpson, of Diss, began the solemn and interesting services of the day, by reading and prayer. Mr. Wilkinson, of Saffron Waldon (in consequence of the absence of Mr. Cowel, of Ipswich, through affliction) stated the nature of a Gospel Church, asked the usual questions, and received the confession of faith. Mr. King, of Halsted, offered the ordination prayer. Mr. Shenstone, of London, gave the charge, from 1 Tim. iv. 16, "Take heed to thyself," &c. Mr. Wilkinson, before named, preached to the people from 1 Pet. iii. 6, "Love as brethren. Mr. Cox, of Hadleigh, in Suffolk, Independent, concluded in prayer. Mr. Dowling, of Colchester, gave out the hymns. In the evening, Mr. Pain, of Ipswich, preached from 2 Thess. iii. 1, "Brethren, pray for us." Mr. Dowling concluded the services of the day with prayer. The whole of the exercises of this day, were carried on with great order, were very refreshing to many; and, we trust, that with unfeigned gratitude to the great Head of the church, pleasure will be felt in reflecting upon them.

London: Printed by J. BARFIELD, 91, Wardour-Street, Soho.